

Introduction

I have called this 'the fifth book', which is the *Mishna Torah*, the opening of reproofs. For with them Moses began in it, and with them he finished. They are a warning concerning the Precepts that were already ordered by the Lord at Mount Sinai. He renews and explicates them a little. There is no doubt that by this he interpreted great and explicit matters concerning the fear of God and the love for Him. And he affirmed by it the essence of the meaning in man's existence. He said that he was not created only for the life of this world, but he came through his mother's stomach in order to come to this world. And he came to this world in order to go to the World to Come. If something else rather than his will prevents him from this, he has no sin upon him. But if it is his will, his blood is on his own head. Each complete sage of *Kabbalah* already knows that it is from the generality of the secrets of the *Torah* that I speak – in all that I spoke in this writing. For the whole *Torah* is [made of] names. It has neither a small nor limited speech, nor even a big or a small point that Moses said from his knowledge, but all was from the mouth of the Lord to Moses. And behold, Moses resembles in all that he wrote in the *Torah* – from the *Bet* of *Bereshit* (in the beginning [the first word of Genesis]) up to the *Lamed* of Israel – to a writer that writes and copies from an ancient book. He examines, writes, and has no need either to add or subtract from what the writing brings forth. Even though the book of *Torah* has neither pause among its verses, nor a *Nikud* (vowel points), nor *Taamim* (cantillation marks), it has *Tagin* (crownlets), as the shape of *Zain* (ז). With all this, what we have in our hands today is from the pauses of the verses from the *Nikud* the

Taamim, the tradition, and the whole and the missing, the bent and wrapped letters – and those similar to them – the divided, closed, and open sections, and others that come from the revealed and concealed *Kabbalah*. All was given to Moses on Mount Sinai – some explicated and some concealed. And what appears in the *Torah* to be from the knowledge of Moses and from his heart, or what simply looks like a subtraction or addition to a matter is not so. But it was already known that it has not even one point in vain. And concerning this, it showed up in *Kabbalah*, for it is not a vain thing for you. And if it is vain, it can be only from you. The one knowing the wisdom of nature will know that there are many matters in nature about which the fool for nature will say that a few creatures are in vain – such as the mosquito, the flies, and those similar to them. Moreover, this fool will say that upon the body of man there are also creatures in vain – as the louses, the eggs of louses, the flees, and others like them that sadden man. But the wise in nature will know that all these are created with a great wisdom, and there is nothing in vain in them. Each thing in the world is created with a divine meaning, and that is known and achieved by Him Who created them. Even though the created beings have matters in them that are intended for themselves, some are intended for themselves and their environment, and some are intended for their environment and not for themselves. Being the essence in the meaning of creation to create man, which is the most honorable being in the lower world, it is appropriate to believe that all that is within him in his generality and details is intended for his existence – for man [in general] and not for himself [in particular]. But the middle world is aimed at him, even though it is aimed at what is higher than it. And indeed, the superior world is aimed at him. And this wisdom is interpreted in its place

and is worthy of another place, but what is appropriate of being discussed here is that our nation is aimed at itself, while the rest of the nations are aimed at her. And the whole *Torah* is aimed at itself, and to this fifth book, which is the book of reproofs. And therefore, it was called *Mishna Torah*. And so, it is written: “And the tree of the reproofs of instructions”. And therefore, Moses our Rabbi of blessed memory had to write in it the ten things, the secret of the uniqueness in the prayer *Shema* (Deuteronomy 6:4), the Precepts with the giving of the *Torah*, and the chanting of *Haazinu* with the blessings and the curses – with the existence of their evidence up to the end of all, with the blessing of Israel at the end. And while telling the matter of his death, which in our opinion was used for the writing of all, Yehoshua did not write in it even one letter. And therefore, the *Torah* told the matter of reproofs as someone that tells a thing that happened to his fellowman, by saying: “These are the words that Moses spoke unto all Israel, etc.” (Deuteronomy 1:1) – and he recalled the whole matter.

Portion *Eleh Ha-Devarim* (Deuteronomy 1:1-3:22)

“These are the words that Moses spoke to all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab” (Deuteronomy 1:1). The *Torah* recalled the words of Moses to Israel in the place in which he spoke to them and informed us that the way was very close from Horeb to Kadesh-barnea. And the time it takes is *Yud”Alef* (11) days, as it was said: “It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir” (Deuteronomy 1:2). This told us that the matter of the delay of Israel in the desert was for the strengthening of the *Nefesh* and the body, and they stood there for forty years. Indeed, all was for a divine meaning, and a wonderful supervision and the divine *Middot* do not compel but rather decide. For, if the matter had not been as such, there would not have been from justice either a reward or a punishment. And so, each complete [person] should have no impediment in his belief that the essence of the covenant of man is that his choice depends on him, and all is sealed within his heart by the two seals of the war that is between his two inclinations. And the decisive [factor in the middle] is the Lord, Who judges after hearing all the arguments of the two that fight – which are the contenders. Indeed, there are two *Kosher* (holy) witnesses there, and they are two ministers constantly supervising and seeing the matter of the war from its beginning to its end. And they are those concerning which it was said in *Kabbalah* that are the keepers of mankind – and they are *Michael* (מיכאל) and *Gabriel* (גבריאל). There are also two

other ministers that examine the inclinations, and their names are *Uriel* (אוריאל) and *Raphael* (רפאל). They examine the witnesses that are controversial because of the fear [of the] plotting witnesses. And they are the four camps of the *Shekinah* (Divine Presence), and the judge is decisive in the middle. And the two were recalled, and the two were concealed, as their saying that is a hint at this – that two angels attend man, and so on. And the saying that *Michael* is water and *Gabriel* is fire is in the study of the saving of Hananiah, Mishael, and Azariah from being cast into the midst of a burning fiery furnace. And we find from this that the waters are southern and the fire is northern – *Uriel* is airy and eastern and *Raphael* is earthy and western. And the *Shekinah* is heavenly, superior, and lofty, while the angel of death is abysmal, earthly, and inferior. And behold, the seven *Sefirot* are with a middle point whereof is the source of all. And because Israel inclined towards the left side and made the calf, it was hinted “And Di-zahab”, which is the leftist. And its examination is with fire, and the *Torah* was given with fire. The mount burned with fire, and the speech came from within fire. And it was said about the Lord: “A devouring fire, a jealous God” (Deuteronomy 4:24). And jealousy is a *Midda* for the *Middot* of fire between the anger and the request for revenge. And about calf, Aaron said: “And I cast it into the fire, and there the calf” (Exodus 32:24). And Moses said about it: “And burnt it with fire, and beat it in pieces, grinding it very small, until it was as fine as dust; and I cast the dust thereof into the brook that descended out of the mount” (Deuteronomy 9:21). And it was written: “And he took the calf that they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it” (Exodus 32:20). And with the *Midda*, man measures and is measured, for the choice of *Middot*

and actions was already given as a divine gift to each man. And even though there are those that assist the one coming to be purified, and there are openings for the one that comes to be unpurified, there is nothing compelling there, but a deciding [factor] according to the straight justice. Therefore, the reproof shatters the heart of the good man and cannot do so to the heart of the wicked man. Therefore, the book of reproofs came to shatter the hearts of Israel on the fortieth year during the death that was drawing near the leader. And he recalled that time by saying: "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according unto all that the Lord had given him in the commandment unto them" (Deuteronomy 1:3). This is a clear evidence that those reproofs were not said to them from the knowledge of Moses, but he was ordered by the Lord to tell them. And it was said: "After he had smitten Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth, at Edrei" (Deuteronomy 1:4) – all was simply true. The way of a few of its secrets is not concealed from him today – praise be to the Lord. And I will now reveal to you some of my *Kabbalah* in it, and the wise will understand.

Know that we already received that Moses of blessed memory died on the seventh of *Adar*, and it is on the fourth of the month. And according to a special opinion, it is the time of his birth. That time is the end of the fortieth year. And he began speaking to Israel in the eleventh month, on the first day of the month, and it is known that the following month – which is *Adar* – is opposite to *Elul*. The zodiacal sign thereof is Pisces, and its element is the element of water – the third from *SO"D* (סע"ד, Cancer,

Scorpio, Pisces). Therefore, the commencement of the sun is from Aries, which is the first zodiacal sign of fire. He that knows the way of the movement of the *Teli* (תלי) knows that its head goes forth straight according to the movement of the zodiacal signs, and its tail goes oppositely. This is because its head enters the first part from Aries, and its tail enters the first part from Libra. And the distance between its head and tail will always be *Pey"Kuf* (180) degrees that include six zodiacal signs. For the secret of the name *Vav"Vav* (12) includes [=] *Yud"Bet* zodiacal signs. And when you put *Bet* anvils for *Yud"Bet* zodiacal signs – *Alef* (1) from south and *Alef* from north – *Yud* zodiacal signs will revolve – *Hey* from east to west through the heavens, which are the loftiness of the world, and also *Hey* from west to east through the bottom of the world. And the signs will be *Hey"Alef Hey"Alef*. All this movement will be completed by the Name in the likeness of a compass, which has one middle point and two lines with two points that constantly chase each after the other. And the distance between them is always equal, and the first line goes forth in comparison to the second that goes backwards. The sign of *Yud* (10) of the Name is an order for the domination of the Lord upon all the movements of the superior and the inferior, either upon the shape of the movements of the *Yud* zodiacal signs that I recalled, upon the places of their rotation, which are six edges, or upon the movement of the four elements. This is the secret of the seal, for the Lord is sealed upon everything. He that comes to be prophesized needs to touch the seal and invert its movement from side to side. Indeed, with the entry of the head of the *Teli* in the second part from Aries ahead its tail, the second part from Libra will enter backwards in order to balance the distance. The sign of its distance is 'face to face' (פני"ם א"ל פני"ם) = 391). And know them, for both include 'the year'

(השנ"ה = 360). And their secret is [=] *Shin* (שׁי"ן). And with them, [=] 'the thought' (המחשב"ה) hangs with the power [=] 'of the *Sefira*' (הספיר"ה). If so, when its head enters the first part of Taurus, its tail enters the first part of Scorpio. And so, everything is a wheel that constantly returns back and forth; 'And so, everything is a wheel that constantly returns back and forth' (וכ"ן הכ"ל לגל"ל חוז"ר) (חליל"ה תמ"ד = 889). It will be compelled from this that the action of the tail will be opposite to the action of the head from the side of their movements, which are opposite. And this is the combination of their movements: *M"TO"Sh G"SD"AD"B* (מ"ט ע"ש ג"ס ד"א ד"ב).

This is the place of the world's enchantment with the gathering of the powers of the *Teli* in a circle in the structure of its moon and in the bowels. And it is in the likeness of the shape of the serpent that revolves and puts its tail gathered. Its body will extend up to the return of the tail in the middle point of the circle of its body, and its head is the beginning of its circle. It is known that its revolution is to both its sides. And thus, it will sometimes be set up straight in the likeness of a rod. And from this, the intellectual person will understand the secret of the serpent of Eve, the secret of the serpent of the rod of Moses, and the secret of the serpent of brass. And this is the secret of the combination of its movement, which is recalled according to the elements – wind, fire, water, earth; fire, wind, earth, water. Behold, eight are revolving and always repeating. And the recalled four return again to the first four themselves. And they are wind, fire, water, and earth. And in this movement, the superior element will not combine with the inferior at all, nor will the ascending with the descending. But the combination is superior with superior and inferior with inferior. If so, we must combine

this with that until this will be acted upon this and that will be acted upon from this. Therefore, this will be done by the servants, which are the seven planets that are the middle between the zodiacal signs and the elements.

And the words that Moses spoke were said on the first of the month of *Shvat*, whose zodiacal sign is Aquarius – and it is the zodiacal sign of Yosef.

And it is written: "And Moses took the bones of Yosef with him" (Exodus 13:19). And Yosef was the cause for going down to Egypt from the land of Canaan, while Moses was the cause for going up from the land of Egypt to the land of Canaan. Therefore, the reproof was worthy in the power of Yosef, and it is because its zodiacal sign is wind. And it is also written: "Can we find such a one as this, a man in whom the spirit of God is" (Genesis 41:38). And this appeared also regarding Yehoshua the servant of Moses: "And Yehoshua Ben Nun was full of the spirit of wisdom" (Deuteronomy 34:9). For he is from the seed of Yosef. For it was said: "Of the tribe of Ephraim, Hoshea Ben Nun" (Numbers 13:8). And therefore, it is the step leaped backwards from water to wind and from below to above. And behold, the Nile river, the waters of Marah, and the waters of Meribah – the first and last in the flint and rock – are proofs for the powers of water, and all the more so the Red Sea. They will determine the power of Moses toward them, and once about saving him from the power of the waters by the word 'drank' (גמ"א = 44), whose secret is blood. It will be understood from the secret of the saying: "Who turned the rock into a pool of water, the flint into a fountain of waters" (Psalm 114:8). And once, it was about the change in the power of the waters into the power of the tree. Also, 'the manna' (המ"ן = 95) is [=] 'the water' (המ"ם). Moreover, [=] 'it is the bread'

(הו"א הלח"ם). And once, it is about the power of the rod smiting the rock, while once it determines the weakness of the power of Moses when he changes the speech with smiting, as it appears concerning the waters of Meribah with the rock. And the name of the rock is flint, and the name of the flint is rock, but the *Middot* were inverted between both of them. This is because He ordered to smite the flint, and he smote the flint with a rod, prevailed, and brought forth water. And in the rock, He ordered speech, and he converted the speech into a hit of a rod. And the power of the rib prevailed, even though water came forth abundantly: "And the congregation drank, and their cattle" (Numbers 20:11). Even though Aquarius is wind, its shape bears witness that it takes out water from the hole; and when its half is full, its other half is empty. Then, the thing inverts, for the full will return to be empty and the empty will return to be full.

And concerning Libra, which is also wind, this is its shape in its matter. And so is Gemini, which is also wind. And this will be understood from Jacob and Esau, and from the saying: "I will be filled with her that is laid waste" (Ezekiel 26:2). For the flint was filled from the destruction of Jerusalem. And so, in the future Jerusalem will be filled only from the destruction of the flint. Flint (צור) is a name that is ascribed today to the great Rome, for the flint is the 'Jerusalem' (ש"ל רומ"י = 586) [=] 'of Rome' (ירושל"ם).

According to what I have recalled, the secret of the matter in the saying, "After he had smitten Sihon the king of the Amorites" (Deuteronomy 1:4), will be known. And that is because Sihon is a name that orders the conversation of a man. And the secret of the Amorites is from the expression of 'saying', for all is speech. The change of a saying, speech, and conversation into smiting was brought to this.

Therefore, he recalled in it: "Who dwelt in Heshbon" (ibid.) – which is the expression of 'thought', as the number is from the expression of the book of words. And the secret depends on "Book, story, and the storyteller" (Book of Formation). And so is Og, being from the expression of 'round' and 'circle', which is the rotation of the surrounding matter. The secret of the cog (בשן) is the secret of the type of requitals: *Hey* exchanges with *Nun* according to the combination of *He-Nun* "Chet, and *Bet* "Shin exchange in *ATh-BaSh* [a cyper alphabet]. And the saying of *Ashtarot* (עשתרות) is the hint at the eleventh month that he recalled. There are those who said that it is a hint at *Ashtarot Ederi* (עשתרות באדרעי) being on the new moon of *Adar* that comes after *Shvat*. And there are those who said that there the government of the wicked vapors is found, because of the abundance of moisture that increases on old age. For the *Yud* "Bet (12) month – which is *Adar* – is the oldest of all the *Yud* "Bet months in the year, and it is the end of the power of fire that begins on Aries until it is opposite to it from each side. After this, he returned and said: "Beyond the Jordan, in the land of Moab, took Moses upon him to expound this law, saying" (Deuteronomy 1:5). And he hinted by calling the name of that place beyond the transfer of descent, for the coming to the land is upwardness. And he hinted in the saying of the land of Moab at the secret of 'a great fast' (צומ"א רב"א = 340). And what is understood from this is that the *Torah* is not truly interpreted for him who rejoices and delights with the vanities of this world, but it is interpreted for the one for whom each day is *Yom Kippur* (the Day of Atonement), which is the day of the 'great fast' (צומ"א רב"א). Therefore, he hinted at it in the word 'took upon him' (אליה"ו) (52) with the name of [=] 'Eliyahu' (הוא"ל).

Concerning him, he said: “Happy is the man who saw him in his dream”.

After he hinted at all this, he began telling the matters that already happened in the time that passed, as the way of each admonisher. And he started with the holy names and said: “The Lord our God spoke unto us in Horeb, saying: You have dwelt long enough in this mountain. Turn you, and take your journey, and go to the hill-country of the Amorites, etc.” (Deuteronomy 1:6). And this is the matter he hinted about by saying that this is the way of the truth of achievement after smiting the powers of Siha. For this was after the giving of the *Torah*. It is the matter of achieving the depths of speech by the speed of movement toward it. And he continued all those matters and said what he said to them. And [we can see] what they answered to him and what he did with their advice. He told the matter of their journey, and their going forth and reaching Kadesh-Barnea, for it is the root of the movement combined with Bar Nea. And there, He said to Israel: “Go up, take possession”. He said the matter of the spies, reproving that he always strengthened their hearts with the strength of confidence, as in his saying: “Then, I said unto you: Dread not, neither be afraid of them. The Lord your God who goes before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; and in the wilderness, where you have seen, etc.” (Deuteronomy 1:29). And he told them the way of reproof: “Yet, in this thing you do not believe the Lord your God” (Deuteronomy 1:32). And this is because you saw with your own eyes His well-known and tremendous providence for you. So, how can you deny it? But you that are little of faith and think that the matters are accidents without a divine providence, this causes providence to be removed

from you, as you thought *Midda* against *Midda*. It is as in the saying: “And the Lord heard the voice of your words, and was wroth, and swore, saying: Surely there shall not one of these men, even this evil generation, see the good land, etc.” (Deuteronomy 1:34) – except Caleb and Yehoshua. And he said to them that it was not enough for you that the Lord was wroth because of you, but “Also the Lord was angry with me for your sakes, saying: You also shall not go in there” (Deuteronomy 1:37). This is a hint at the cause of the fire-like power that defeats the watery during the boiling. And he said to them that the Lord immediately informed him that his disciple will take his place, by saying: “Yehoshua Ben Nun, who stands before you, he shall go in there; encourage him, for he shall cause Israel to inherit it” (Deuteronomy 1:38). And he continued this with the difference between those coming there. See from the reproof that tells what was decided to pass, which is drawn after the strength of what is worthy of being believed from the strong divine providence of the holy people according to the divine *Middot* – once in a hard *Midda* according to the strength of the people’s hearts that is called a stiff-necked [stubborn] and rebellious house, causing wroth, anger, and disobedience, and other foul names that Moses and the prophets used to call Israel for their inclination in the belief of providence toward their said species. For, if there is no providence for a special people, there is no belief that is weighed with an intellectual reasoning. And what is the use of a kabbalist without the providence of his government? It is known that all this is a hint at the keeping of the details in the intellectual *Nefesh*. And the essence of marrying a woman to a man is because of the connection. The essence of connection is an impregnation, the essence of impregnation is birth, the essence of this is the study, its

essence is achievement, and its essence is the existence of the persistence of the achiever in the delight of his achievement. And this is the matter of the wheel of Creation.

And the believers in the secret of impregnation, which is the revolution of the shapes in the renewing substance, will believe that the complete person achieves, for he ascended and he will not descend again. And the others besides him revolve, and this is a secret that is accepted by them. And a few sages of the research believed in it. Indeed, this belief is very concealed and has no sign, but it resembles the belief of resurrection, which is only handed down for us, but not intellectual. Nevertheless, not every *Kabbalah* that is concealed and deep, for which no sign was brought to contradict it, is worthy of being denied, even if there is nothing determinant there for believing in it. If there is a way there that determines an essential belief, and it is with a cause, the cause and its meaning will be asked. And from both of them, the truth of each belief will be known.

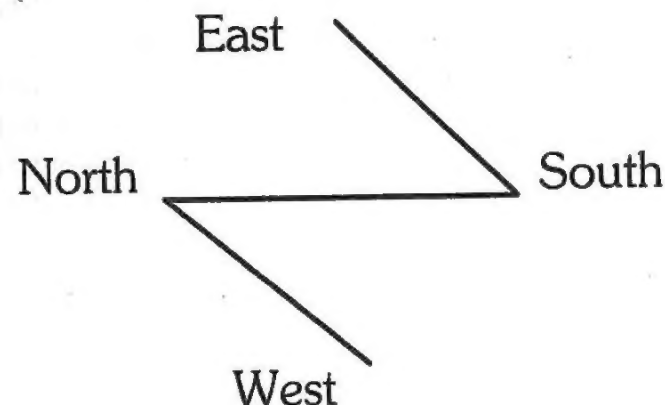
Know that each belief at its beginning is only the acceptance of the knowledge of the one delivering it. And its strength is its drawing after tradition. For a few *Kabbalot* are wrong, and there are those who believe that most of them are wrong, and some are deep and concealed. They will be interpreted only after many wisdoms. Most of those who receive almost all of them do not care for examining the essence of the belief in their *Kabbalah*. Therefore, either one *Kabbalah* or many may last for a long time, even though they are a complete lie. If the *Kabbalah* of the misleading lie lasted a long time, it is only reasonable that the *Kabbalah* of truth lasts for immeasurable times, for it is known that the world is set upon three things – justice, truth, and peace. Indeed, if the truth were missing, all will

be missing, and if the truth is found, all is found. And because of this, the prophet began with it, by saying: "Execute the judgment of truth and peace in your gates" (Zechariah 8:16). And it is also written: "Truth springs out of the earth; and righteousness has looked down from heaven" (Psalm 85:12). And the whole *Torah* is filled with proofs about this, and the truth is known only after a hard work and a strong effort in investigating the wisdoms in which the truth is concealed. Those deep wisdoms are concealed and covered in the heart of this *Torah* whereof all admit its truth. There is no doubt that, with the increase of the lovers of the *Torah* and its study, and with the existence of the investigators of its secrets, the truth will be found, constantly renewed and strengthened. And with the sparseness of their existence, the truth will weaken until it is forgotten, as the dead from the heart. And neither name will be found for it nor a remembrance in the hearts, as this is the day of our great sins. And the loving Lord – blessed be He – Who loves us will reveal it for His honor, and announce it from this day on for His great mercies. And He will strengthen it in the hearts of those who love Him and weaken the power of their enemies, which are His enemies. And He will proclaim it to us in order to sustain in us what Moses said to Israel, who feared its enemies: "You shall not fear them; for the Lord your God, He is that which fights for you" (Deuteronomy 3:22).

Portion *Vaetchanen* (Deuteronomy 3:23-7:11)

After this, Moses our Rabbi of blessed memory completed the matter of his first reproof and what occurred between him and the Lord with Israel from the time that the journeyed from Mount Horeb up to the defeat of the kings of the Amorites, Sihon and Og. He informed us to which one among the tribes the land was given, so that they inherit it – with them being beyond the Jordan, so that they pass forward with their brothers in the army. And they were two tribes and a half, as in the saying: “Even the Reubenites, and the Gadites, and the half-tribe of Menashe” (1 Chronicles 5:26). This comes to inform us after this how he asked from the Lord by pleading and praying to pass and see the land. And he informed us that it was already decreed that he should not pass there. And if to Moses it was said, “Let it suffice you; speak no more unto Me of this matter” (Deuteronomy 3:26), how can we ask that the Lord hears the voices and prayers of most of the persons of our people, which is worn out and hasty? The Lord will give atonement to their sins and us. There is no need to discuss here the matter of the worthy prayer and its opposite, for Rabbi Jacob Baal HaMelamed of blessed memory already talked at length about this matter. And the Rabbi also hinted at it at the end of the *Torah*. Indeed, after Moses informed us about the answer of the Lord concerning his plea, he informed us that the Lord – blessed be He – showed him the entire land. And he saw it with his eyes toward the four winds of the worlds – south, north, west, and east. And the Lord showed him this drawing as He saw fit with three lines – two inclining and

one is straight within them in the likeness of an *Alef* made from below upwards, like this.



He hinted with this at the secret of Creation with the existence of three lines with four points against three powers, which are drawn each after the other and tied with each other together with the four elements. And if his body did not pass, his examination did, and he saw everything. After seeing that this is the human expectancy, he began strengthening the knowledge that they always received from him with the understanding of truth. And he said to them: “And now, O Israel, hear unto the statutes and unto the ordinances, etc.” (Deuteronomy 4:1). And the essence is: “That you may live, and go in and possess the land” (ibid.). And he ordered the destruction of all the false believers and separated Israel from them. And he said to them: “But you that did cleave unto the Lord your God are alive every one of you this day” (Deuteronomy 4:4). And by saying, “That cleave”, he determined that, if they do not cleave to the Lord, they cannot live the eternal life, for their cleaving to the Lord is the cause for the persistence of

eternal life. And he said: "Behold, I have taught you, etc." (Deuteronomy 4:5). For he already taught them the *Torah* and the Precepts by which they should behave among the lands. And he said: "Observe therefore and do them; for this is your wisdom and your understanding, etc." (Deuteronomy 4:6). This is what I told you about – that the essence of all wisdoms is the *Torah*. Some [things] are according to their simplicities and some according to their secrets. And this is what he said: "And what great nation is there, that has statutes and ordinances so righteous as all this law, etc." (Deuteronomy 4:8). Therefore, he had to warn them about its great keeping. And so, he said: "Only take heed to yourself, and keep your *Nefesh* diligently, lest you forget the things that your eyes saw, and lest they depart from your heart all the days of your life; but make them known unto your children and your children's children" (Deuteronomy 4:9). Hence, his saying is teaching that no man is allowed to cancel the study of the *Torah* any time from all the days of his life. He should recall with his mouth or with his heart, and study. For this is his saying – that he is not obliged with his *Nefesh* until he returns and removes them from his heart. And if he needs to study, he precedes his child, and his child [precedes] his child's child. And so are the rest that are close and come first. After warning them about this, he returns to proving them by another way, as the one saying to whom he argues with: "I have said so and so to you, and you replied like this". And if there was someone else besides them combined with them, they said about him that he said to them so and so, and this is how we answered him. And this is what we said to him; this is how he replied us; this is what I did; this is what you did, and this is what he did. And so, the way of all reproofs is between the pleading and the pleaded from both contestants, and the essence of each reproof is an

admission concerning truth. And behold, with this reproof he wrote for us the shape of achievement that they achieved by standing, as it was said: "And you came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the Lord spoke unto you out of the midst of the fire; you heard the voice of words, but you saw no form; only a voice" (Deuteronomy 4:11). And he continued the matter and further warned them. He told them to strengthen their achievement and their belief in God: "Take therefore good heed unto yourselves, for you saw no manner of form on the day that the Lord spoke unto you in Horeb out of the midst of the fire" (Deuteronomy 4:14). And this being so, take heed, "Lest you deal corruptly, and make you a graven image, even the form of 'any' (כ"ל = 50) figure, etc." (Deuteronomy 4:16). And he recalled in general what is not worthy of being worshipped – namely the superior shapes – by saying: "And lest you lift up your eyes unto heaven, etc." (Deuteronomy 4:19).

And he insinuated a great hint by saying: "Which the Lord your God has allotted unto all the people, etc." (ibid.). And Ben Ezra and those adding to enlightenment that perhaps knew the secret did not wish to reveal it to Talmei. And I have already seen many books in which the word Talmei was copied and changed into "Unto their disciples". And this was caused by its first writer, and the cause of his error was that he found a point upon the *Yud* of *Talmei* and thought that it was from the words that are completed with their points, as in the word 'nevertheless' and its similar ones. And the essence of the cause is that they did not know how the deed was with the addition among the seventy elders and Talmei the king, to which

eighteen things were changed – and this is one of them. And the essence is the saying: “Which the Lord your God has allotted unto all the people to illuminate for them unto the whole heaven” (Deuteronomy 4:19). And so, in the Work of Creation it is written ‘to illuminate the land from the hands of the evil kingship’. But the secret is to govern them, for they do not desire a divine government. And if so, a [governing] wheel is enough for them. But our ancestors and we chose the Lord and the Lord chose us from all, and He separated us from them to be His people. He said to us: “But the Lord has taken you, etc.” (Deuteronomy 4:20). For by this He determined His separation from all nations, and His great providence was upon us. And we are not under the government of a living creature, but under the government of the Creator Himself. Therefore, he completed in the writing the order of providence, by saying: “And brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as you are this day” (ibid.). And indeed, he said after this: “Now, the Lord was angered with me for your sakes, and swore that I should not go over the Jordan, etc.” (Deuteronomy 4:21). And the continuation of that entire matter is an ordering concerning the reproof, as the one saying to him who has his reproof: “See how many goods individuals made for you and you did not respect him; for when I entered as the middle in peace for your sake before him, he was angry with me and made wrong doings to me; and I was punished for you, and nevertheless I inform you that you must recognize his good”. Therefore, he continued saying to them: “Take heed unto yourselves, lest you forget the covenant of the Lord your God, which He made with you, and make you a graven image, even the likeness of any thing, etc.” (Deuteronomy 4:23). And he gave them the meaning for

what is the cause of their loss by breaking the *Torah*, and said: “For the Lord your God is a devouring fire, a jealous God” (Deuteronomy 4:24). This is to say: “See what you do yourself, for your contestant is jealous for the worship of another and will retaliate upon you if you pass his covenant, which he made with you, by sword”. And it is because of what you accepted, by saying: “We shall do and hear, not to worship another”. For he knew the future, even though it has a secret in it. He informed them of what will happen after their arrival in the land from the change of worship. And he said: “When you shall beget children, and children’s children, etc.” (Deuteronomy 4:25). And it was already said: “And you shall have been long (ונושנתם = 852) sat in the land” (ibid.). And see how those counting counted this thing: In his saying from Adam until Noach, one thousand years; from Noach until Abraham, one thousand years; from Abraham until Exodus, four hundred forty-eight years. Their sign is *B’Th-M”Ch* (ב’תמ”ח = 450), which is redemption. And *Mem* (40) years they stood in the desert; *ThTh”N* (תת”נ = 850) [years] they stood in the land, *Ayin* (70) years in the Babylonian captivity, and *Tav”Kaf* (ת”כ = 420) in the Second Temple. The sum of this entire generality is three thousands and *ThThK”Ch* (תתכ”ח = 828) years. Their sign is ‘came under you’ (ב”א תחת”ך) (= 831), [=] ‘the father of letters’ (א”ב האותיות) – *Alef* (א”ף = 111). And the generality is four thousand minus *Kuf-Ayin”Bet* (קע”ב = 172) years – and this is the rule of the recalled calculation.

Indeed, we have today from the time of this exile and until this year, which is the *He-Mem”Tet* (המ”ט = 54) year of the Creation – one thousand two hundred twenty-one years. Their sign is *ARK”A* (ארכ”א). Sum them up with the

first number, and all will be *He-Mem* "Tet, as the sign that I recalled for it: "The 'rod' (מטה) of Your strength, the Lord will send out of Zion" (Psalm 110:2). And here, he destined them for doom and destruction, for they made the likeness of any thing there. And the word 'any' is a hint at the ninth and tenth *Sefira*, as in the saying: "But since we let off to offer to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things" (Jeremiah 44:18). It is written 'queen', and according to the concealed [meaning] they have no image, for they are not bodies – and only bodies have images. And the Lord does not desire to make images to be worshiped, even for the thoughts, which are means between Him and us. For this is the cause for His oblivion, for He has neither body nor image. For this is what happened to the ancients, until even the last ones thought that He has a complete human body. And they claim that the argument of the two *Cherubim* that determined duplicity for the *Shekinah* is within them, and they are proofs for unity. Their thought was canceled by each complete intellectual person who knew the Lord by signs from the *Torah*, and from accepted and intellectual signs that were examined. Moreover, in the *Pshat* (simple interpretation) of the *Torah* he interpreted it explicitly, and further destined them that after their destruction they will return to him and the Lord will return as well. As he said: "But from thence you will seek the Lord your God; and you shall find him, if you search Him with all your heart and with all your *Nefesh*" (Deuteronomy 4:29). And he continued the matter of repent, and sustained it as the desire of achieving the Lord and seeking His knowledge, as it was said: "Seek Me, and live" (Amos 5:4). And it is also written: "You will return to the Lord your God, and hear unto His voice" (Deuteronomy 4:30). And I have already informed you above about what

appeared in the writing, for 'hearing unto His voice' is an order for the request of prophecy and its achievement. And he said that by this repentance He will return, have mercy, and turn the exile into redemption. And He ordered the way of achievement, by saying: "For ask now of the days that are past, which were before you, etc." (Deuteronomy 4:32).

Know that the number of the first *Yud* (10) words in letters is 'crown' (כת"ר = 620), and the remaining two upon them are 'king' (מל"ך = 90) – hence, 'crown of a king' (כת"ר מל"ך = 710). And the words *Kuf-Ayin* "Bet (קפ"ב = 172) are in the first place, and *Kuf-Pey* "Tet (קפ"ט = 189) are in the second. Their secret together is *Shin-Yud* "Tav (שי"ת = 710), and their hint is *Bet-Resh* "Alef (בר"א = 913). And this secret is 'concealed' (נסת"ר = 710), and its matter is [=] 'two inclinations' (מכתרי"ם) [=] 'encircling' (שנ"י יצרי"ם) [=] 'the crown of the king' (כת"ר מל"ך), for who recognizes them and all is 'a concealed crown' (כת"ר נסת"ר = 1330). And the rule of these with those is 'an encircling crown to fire' (מכתרי"ם כת"ר לא"ש = 1661). And their hint is: "Planted a 'tamarisk-tree in Beer-sheva' (אש"ל בבא"ר) (בעשר"ה) (Genesis 21:33) – i.e. 'in the ten' (שב"ע = 908)" (Genesis 21:33) – i.e. 'in the ten' (שב"ע = 577). And it was further hinted here, in the matter of "For 'ask' (שא"ל = 331) now". And therefore, the saying of the matter of fire was hinted there, as it was said: "Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?" (Deuteronomy 4:33). Behold, he explicitly revealed to you the essence of the saying, "And heard His voice". And so is the saying: "Out of the heaven, He made you to hear His voice, that He might instruct you; and upon earth He made you to see His great fire; and you did hear His words out of

the midst of the fire” (Deuteronomy 4:36). And therefore, he said: “Know this day, and lay it to your heart, that the Lord, He is God, etc.” (Deuteronomy 4:39). ‘Then, Moses separated’ (א”ז יבדל מש”ה) = 409) – “Then, Moses separated three cities” (Deuteronomy 4:41). It was not said here, ‘separate’, but ‘will separate’, in order to indicate the future to come. So it was said in the *Midrash*, and there is a great hint here at the resurrection. And it is the matter of them being cities of refuge: “That the ‘manslayer’ (רוצח) = 304) might flee there” (Deuteronomy 4:42) – whose secret is [=] ‘a demon’ (שד) “That should kill his neighbor unawares, and did not hate him in times past” (ibid.). It is a hint at the three days that are against the three cities by the way of the heat of the ‘inverted’ (המתהפכת) = 950) [path], for most of the manslaughterers kill by sword. And so, it was said about the angel of death that he slays man by a sword in which there are three drops. And because the way of the Tree of Life is there, it was said: “And that feeling unto one of these cities, he might live” (ibid.). And behold his saying after telling the names of the cities: “And this is the law that Moses set, etc.” (Deuteronomy 4:44). And he further said: “These are the testimonies, the statutes, and the ordinances that Moses spoke to the children of Israel, when they came forth out of Egypt; beyond the Jordan, in the valley over against Beth-Peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, etc.” (Deuteronomy 4:46). And here is the place in which he was buried, for it was said: “And he was buried in the valley in the land of Moab over against Beth-Peor” (Deuteronomy 36:6). Know that the three brothers that died by kiss – who are Aaron, Moses, and Miriam – should be combined, and from their combination their secret will be revealed.

And this is the secret of their combination.

ו	ה	ש	מ
נ	ר	ה	א
מ	י	ר	מ
			ו

They first order and the secret of ‘order’ (מורי”ם = 296) is [=] ‘speaking’ (מדברי”ם), and their generality shows the first ones. For the colors are of three kinds – white, black, and intermediate. And the intermediate is divided into changing kinds, inclining to here and there, and they are inclining neither to here nor to there. And the brilliance preceded the colors, and it has neither color nor appearance. Indeed, it shows the appearance of each sight behind it, and the imagination of the glowing things is in the likeness of imagination, in which the *Nefesh* sees each concealed thing in its imagination. The brilliance that resembles in appearance is that which is called ‘the sight of prophecy’, for like this the prophet sees in it what he sees, as the one examining the sights of assemblies (*Tzovaot*). For he sees his face and the face of others, and many matters, images, and shapes as the likeness of what they are outside, until he sees what is seen inside. For it is the external one itself and there is no difference between them. And by this way, he will turn alive to see the dead in imagination – some while being awake and some while dreaming. And this is the way of each concealed achievement that is drawn with a body. But the intellectual [world] will not be achieved by the speaking living being, but only as intellectual and not imagined. And the difference between both achievements is that this one

realizes what is not a body, and dresses up the undressing of clothes, for the concealed object is within them. And with this, it covers the concealed. And that one removes the realization from the body and undresses the dressing of clothes in which the object was concealed. And therefore, he reveals the concealed. See how much difference is between them, for this one achieves the object that is naked and undressed from all its covering, and that one does not achieve but only covers it. If so, it was found that this power undresses and that one dresses. And so, each emotional achievement is worthy of being called because of this middle [aspect] between these two. For it has another power that does neither undress nor dress, but achieves the dressed that is dressed and the undressed that is undressed. Therefore, Moses our Rabbi of blessed memory wished to inform us about the truth of prophecy and its essence, and that its way is to be revealed by the imagination and the intellect, for man is combined from both. And the past with the future among all the matters are concealed things, and the existing present is something that is revealed only at its time. Who is persistent about it achieves it as it is, as long as it stands, and this achievement falls under the five senses. And what already was in Mount Sinai in the time that passed has no existence. And the meaning of its being exists eternally for the salvation of the renewing persons. It was necessarily needed to hand down to whom was before him, before his death, the remembrance of what already passed, and what has an existing meaning for them and for those that will come after them. And that [happening] is one single thing for each person collectively since that time, and until all the days of the world. And therefore, it was said: "And Moses called unto all Israel, and said unto them: Hear, O Israel, the statutes and the ordinances that I speak in your ears

this day, that you may learn them, and observe to do them" (Deuteronomy 5:1). And he began by saying: "The Lord our God made a covenant with us in Horeb" (Deuteronomy 5:2) – thus, telling them what happened. And he further informed them that the meaning concerning what happened was also one with what it was then and with what will come in the time that comes afterwards. Therefore, he said to them: "The Lord did not make this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deuteronomy 5:3). This is a pleasant and clear proof that the ingenuous *Torah* returns the *Nefesh*, and it is a covenant made between us and the Lord to give eternal life to him who cleaves to Him according to it. And so, it is written: "But you that did cleave unto the Lord your God are alive every one of you this day" (Deuteronomy 4:4). And it is the matter of the saying here that today we are all alive – i.e. cleaving to Him. And he gave here pleasantness to that life, which is the eternal life. And this is what he said to them: "The Lord spoke with you face to face in the mount out of the midst of the fire" (Deuteronomy 5:4). Thus, it reveals and makes clear that all achieved the divine speech in the mount out of the midst of fire – the 'illuminating' (המאיר"ם = 306) powers, which are those included in the name [=] 'of the fire' (הא"ש). And the secret of 'out of the midst of the fire' (מתוך הא"ש = 772) is [=] 'out of the midst of the shape' (מתוך הצורה). And know that in the word 'the fire' (הא"ש) there is wonderful unanimity, and all the more so in the words 'out of the midst of the fire' – and moreover in the words 'in the mount out of the midst of fire', whereof the midst of their three is 'the sign' (האור"ת = 412). And their hint is: "And this shall be the token unto you, that I have sent you" (Exodus 3:12). And because of this, the speech of 'I' came near them, as in the saying: "I stood

between the Lord and you at that time, to declare unto you the word of the Lord; for you were afraid because of the fire, and did not go up into the mount, saying” (Deuteronomy 5:5). And he began [with] “I”.

Now, I will reveal a few of these wonderful secrets to you with wonderful hints and combinations. And I will return to say that secret of the saying before this – “Face to face” (Deuteronomy 5:4) – which was interpreted by the translator as ‘speaking with speaking’, ordering in both matters of an eminent reward according to their number. And this is because the saying ‘face to face’ in *Gematria* reveals that the speech was in ‘the loyal spirit’ (ברוך = 362), and its matter is in the Holy Spirit. And the secret in it about the Holy Spirit is: In it, [=] ‘with the spirit of wisdom and intellect’ (ברוך חכמה ובינה), the Lord spoke to you. And so is his saying in translation, ‘speaking with speaking’ (ממלל עם ממלל = 390), which is in *Gematria* [=] ‘male and female’ (זכר ונקבה). And it is as the secret of the cleaving of their knowledge by knowing the Special Name, for the knower with the known resembles the male and the female – and so are the surrounding and the surrounded, and so are the speaker and the listener. This is because the speaker takes out a voice and puts it in the holes of the ears of the listener. And the birth of the voice within the holes of the ears will be called ‘sound’, and it will be found carried in power in the ears. And when voice acts upon them and puts the wind of words inside of them, the sound will be found carried in action. And behold, the voice and the wind of words are not bodies, but rather powers in the bodies and carried upon them – sometimes in power and sometimes in action. And the power is of three kinds: One of them is the power that carries the body from the side of it being an

object that sets up the body, and this is the excellent one; the second is a power that is carried upon the body, and it is an accident for the body; and the body sets it up in its length, breath, or depth. And so are those similar to them from the powers that are found within the body as long as the body exists. Notwithstanding, these powers will change within it in a small, mediocre, and great length, which inclines to the small and moves toward the length. With all this, it is long, but some of it is special and some is generally combined. Indeed, the third power is that which will be found in the boy – sometimes in feelings, for they are sometimes found in power and sometimes in action.

They were already compared to powers that are more concealed than them according to those who carry them – or you can say that they were compared to even more concealed powers. Indeed, there are those saying that the internal ones are those that were compared to the external ones – i.e. those of the *Nefesh* in their likeness and what resembles to the physical [dimension]. And they further compared the internal of the internal – i.e. the intellectual aspects that are carried upon those of the *Nefesh* toward those of the *Nefesh*, which are also physical. There is no doubt that this matter is very deep. And indeed, from it the writing of the Holy Spirit and its *Kabbalah* will be revealed for the *Nefesh*. And because the ten things here are counted a little different from the first ten things, it is appropriate to interpret here a little from a way among the ways of prophecy. And I will say that Moses was a means between the Lord and Israel, as it was said: “I stood between the Lord and you at that time, to declare unto you the word of the Lord” (Deuteronomy 5:5). And he gave them a meaning for the reason that he was compelled to be the means between them. And he said to them that this

was caused by their fear of the fire, and because of that they did not go up into the mount. As he said: "For you were afraid because of the fire, and did not go up into the mount, saying" (ibid.). And you already know what appears in the words of the sages concerning such matter, and that it reveals this secret according to the hard things. As their saying is, the hard mount [can] be cut with iron, the hard iron [can be boiled] with fire, the hard fire [can be extinguished] by water, [hard waters can be tolerated by clouds]. Behold these four types: One is harder than the other, and each one according to its power and nature for what fights it is called 'hard'. Indeed, listen to the secret of the mount, the iron, the fire, and the water that are connected here. And that is that it is already known that Mount Sinai is Mount Horeb itself. And there, He made the covenant with Moses and Israel. And he who makes a covenant with his fellowmen places under his covenant known conditions. If the conditions take place, the covenant will take place, and if not, the covenant will be broken. The condition ties both sides according to its existence and cancellation, and the condition that the Lord gave Israel at the beginning in Mount Horeb is His saying according to the connection of His words: "You have seen what I did unto the Egyptians, etc." (Exodus 19:4). "Now therefore, if you listen unto My voice indeed, and keep My covenant, then you shall be My own treasure from among all people, for all the earth is Mine; and you shall be unto Me a kingdom of priests, and a holy nation, etc." (Exodus 19:5).

Thus, this is the condition that the Lord ordered Moses to say to Israel, and so he did. "And all the people answered together, and said: All that the Lord has spoken we will do" (Exodus 19:8). This is how they answered the first and

second time, but in the third they added and said: "All that the Lord has spoken will we do, and obey" (Exodus 24:7). And that was during the making of the covenant with division: "And Moses took half of the blood, and put it in basins; and half of the blood he dashed against the altar" (Exodus 24:6). And there, it was said: "And he took the book of the covenant" (Exodus 24:7), whose secret is the covenant of the Lord. And behold, the secret of the division of half of the blood – of half a *Midda*, for half of the blood is half a *Midda*. And the secret of half a law is a *Midda*. And behold, the division of *Shaddai* (שד"י, Almighty = 314) into two is 'half of the blood' (חצ"י הד"ם = 157). It is 'half of *Shaddai*' (חצ"י שד"י = 422), and its secret is [=] 'seventy' (שבעי"ם), a hint at the seventy elders of Israel. 'And put in' (ויש"ם = 356) *Bet"Alef Gimel-Nun" Tav* (ב"א גנ"ת = 456) – 'five' (חמשה"ה = 353) is [=] 'one name' (ש"ם אח"ד); *Gimel-Nun" Tav* (גנ"ת = 453) is [=] 'half the name' (חצ"י הש"ם), [=] 'half the book' (ויש"ם חצ"י הספ"ר). 'And put it in basins' (ויש"ם ש"ו אב"ג = 812) – [=] *Sh"V AB"G YThN"M* (אבג"ת = 812) – [=] *ABGYTh"Tz* (אבגית"ץ = 506), [=] *HAR"Sh* (הרא"ש, the head), 'the fire' (הא"ש = 306). 'The head' (הרא"ש = 506) is [=] 'a mount of fire' (ה"ר א"ש). It is the 'fire' (הא"ש = 306) that is combined 'in fire and in the head' (בא"ש וברא"ש = 812). And put it in basins, and you will have half of the blood – *VAY"B ThShTz"G*, half of the blood, 'and the tail of the moon' (וזנ"ב הלבנה = 157) are equal. [=] 'Half of the blood' (חצ"י הד"ם) [=] 'divided the waste' (פל"ג הזב"ל), [=] 'the heart of the fool' (ל"ב הסכי"ל). And as he dashed half of the blood against the altar, so he dashed half of the blood against the people. And the secret of 'the altar' (המזב"ח = 62) is 'cantor' (חז"ן = 65), while the secret of 'the people' (הע"ם = 115) is [=]

'the imagination' (הדמיון). And thus, he divided the blood into two powers during the making of the covenant. And this is what he said: "Behold, the blood of the covenant that the Lord has made with you in agreement with all these words" (Exodus 24:8).

And after this, he ordered us that Moses go up into the mount and enter into the midst of the cloud. And he called that mount the mount of God. And know that the secret of 'the Torah' (התורה = 616) is [=] 'mount ThH"V' (הרתה"ו, mount of teaching). And the secret of 'the mount of God' (ה"ר האלהים = 296) is [=] 'the land' (הארץ), while the secret of 'the books' (הספרים = 395) is 'the heavens' (השמים). Therefore, the offerings were complete offerings for the Yud"Alef (11) bulls, the pure *Chasmalim*, the walking bulls, up to the *Sapphirin*. And so, he said: "The like of a paved word of sapphire stone, and the like of the very heaven for clearness" (Exodus 24:10). And if one says, "If we go by this way, will we not reach the essence even in one verse?", I will say to him: "No, not even for one letter, and not even if the letter is Alef, for it was calculated as ThShR"Q (1000), which is one thousand. And behold, all the numbers that can be marked with letters will enter under it. For TTz"TZ (טצ"ץ = 999) did not reach one thousand, for one is missing from them. And if you count one thousand with three letters, it will only be possible with a double letter such as ThTh"R (1000) or [=] ShSh"Th. And thus, the numbers will revolve. And I have already explained to you that the use of this way is not recognizable until it is very strong in the hand of him who knows it. And from it, he will ascend to one that is superior to it. And so, this going after that, from this that will excel. Indeed, the use of reaching the essence in it is the achievement of prophecy. And there are a few

thousands and ten thousand of true proofs concerning this, either from the side of nature or from the side of what is after nature, or from the side of the *Kabbalah* of the Torah, which is the most excellent thing in the world for who achieves the three of them. And therefore, I will say that the secret of mount 'Harash' (הארש = 506) is the secret of [=] 'the head' (הראש), which is [=] 'the mount of fire' (ה"ר א"ש). And the secret of 'iron' (ברזל = 239) is [=] 'a secret heart' (לב רז), [=] 'the light of the heart' (אור לב). And the secret of 'fire' (האש = 306) is [=] 'bubbling' (פעפוע), while the secret of 'water' (מים = 90) is [=] 'known' (ידוע). And behold, the secret of the four of them is 'Torah' (תורה = 616). For the Torah is called 'a mount', as I told you. It is the mount of chaos, and the iron and fire are both the Torah. For it was said: "Is not My word like fire? Said the Lord; and like a hammer that breaks the rock in pieces?" (Jeremiah 23:29). And the hammer is iron, and [so is] water: "Lo, everyone that thirsts, come you for water" (Isaiah 55:1) – which was explained as the Torah.

Know that the Torah is as a substance for all opinions, and it is as a shape for all the *Nefashot*. And it is as the shape of the shapes for all the separated intellects, for the Torah is a divine thing and it includes the ten *Sefirot*. Indeed, it is divided into many matters, as you can see from the division that is written in books. And it is recalled in the clear utterance of lips – i.e. in the mouths by the tongues. And you know the matter of the great changes in the languages. And it is thought and found in the thought of the *Nefesh*. If the Torah is such to us, think from now on how its matters change in the rest of its concealed ways of existence. And see its change in the drawn writings, as in their saying: "The Lord has seventy writings in His world".

And so, the change in languages and thoughts are all included in the name of the *Torah*. And therefore, when you see in the *Torah* a multiplied thing concerning the matter of *Mishna Torah* in general or as the matter of the ten things, and you find in them a great change – as for the matter of the story of Eliezer and the rest – it is appropriate for you to know that the story first determines that the meaning depends on keeping the matters – not on keeping the words and the letters. For it is known that in the first ten things there are words and letters that are missing from the second ten things. And the number of the first ones is *Kuf-Ayin* "Bet (172), and the number of their letters is *Tav-Resh* "Kaf (620). And the sum of the two upon them with the word – upon *Kuf-Ayin* "Bet – is the sign 'good' (טו"ב = 17), and all is *Kuf-Pey* "Tet (189). And their sign is [=] 'sacrifice' (עקידה), or you can say [=] 'order' (פקדנה). And their sign [=] 'in the wheels' (באופני"ם) is [=] 'physical' (גופני"ם). And the sum with letters upon *Tav-Resh* "Kaf is the sign 'known' (ידו"ע = 84), and all is *Tav-Shin* "Yud (710). According to the understanding of the meaning, all is equal, as their saying about what is similar to this, which is recalled and kept with one speech that was told them. And so are all those things that were said [in the past]. Indeed, according to the other deep way, which is that the whole *Torah* is the names of the Lord, this has no subtraction and those have no addition – but each letter is a complete world in itself. And they already said that, if the *Torah* was written in its order, man could have revived the dead. And the Lord concealed it because of the wicked of the generations, and revealed it to whoever is worthy of reviving the dead by it. And this is what was said concerning it: "We have seen this day that God does speak with man, and he lives. Now therefore, why should we die, etc." (Deuteronomy 5:20). And it was said: "For who is

there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" (Deuteronomy 5:22). And there, it was said: "And we will hear it and do it" (Deuteronomy 5:23) – which is the opposite from 'we will do, and obey', by preceding a word to these. And it was said there: "Oh that they had such a heart as this always, to fear Me, and keep all My commandments, that it might be well with them, etc." (Deuteronomy 5:25) – ordering that man has the absolute permission to choose to fear and worship either the Lord or others. And when he said, "Now, these are the commandment, the statutes, and the ordinances that the Lord your God commanded to teach you, that you might do them in the land, etc." (Deuteronomy 6:1), he told with this the essence of the ordered thing and the truth in the existence of the precept – blessed be His name. And he gave the meaning that the precept is intended for the divine fear, and fear is the cause for longevity, as it was said about this: That you might fear the Lord your God, to keep all His statutes and His ordinances, etc." (Deuteronomy 6:2). And he said at the end: "And that your days may be prolonged" (ibid.).

And after that, he began with the uniqueness and said: "Hear, O Israel: the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, and with all your *Nefesh*, and with all your might. And these words, which I command you this day, shall be upon your heart" (Deuteronomy 6:4-6). And he completed the matter with this continuation, in order to know the uniqueness by the study and the speech contained in it forever. And he recalled the matter of the phylacteries, for, by their bond, they will bear witness upon the uniqueness. And he said: "And you shall bind them for a sign upon your hand, and

they shall be for frontlets between your eyes" (Deuteronomy 6:8). And he further connected it with the matter of the doorposts, by saying: "And you shall write them upon the doorpost of your house, and upon your gates" (Deuteronomy 6:9). And according to where we are in the matter of the prophecy, we shall speak thereof.

Know that knowing the uniqueness is a very deep knowledge. And the things that are counted with one single number are many. Indeed, the true that cannot be made unique more than what comes to the thought of the intellectual person is something that is made special in the essence of uniqueness, which divides in none of the sides into second ones – and all the more so into more than that. And it was compared to a period of time and to a point that is the small part of the line. And there is no doubt that the researches already interpreted with intellectual omens that the line is not combined from points, and that the time is not connected by periods. And so, it will be made clear that the number is not merged from others. And even though this will not be thought of at the beginning of a thought, the one that understands the knowledge of the storyteller telling that because of the number – which is divided into two kinds, the odd and the pair – will not escape from being combined from the one. And you know that any gathering that does not cleave to a limited part or a limited side, even though it is called 'one', will not be a one that is special in the uniqueness that is gathered in all of its parts. And the gathering that is separated in its rear in the gathering of the grains of wheat in one sac will be called a more special uniqueness than the gathering of one thousand persons from one camp. For this is more detained than that in its parts. Indeed, the gathering of the parts of quicksilver and the parts of drinks

such as water, fire [maybe brandy], oil, honey, milk, wine, etc., is also a more special uniqueness than the gathering of wheat and what is similar to it from all the matters of gathering that are gathered in sacs – such as the types of the grains of the rest of the fruits and vegetables. Indeed, furthermore concerning a piece of gold, silver, or copper, etc., in the special stones in the recognition of combination, each piece of these is worthy of being called more special than all the things that we recalled. For all its parts are detained with a very strong inhibition, and each part of it has to separate from the other. And there is a part that is surrounded from all its sides by parts that surround it from each side. And there is a part that is surrounded from a few parts and few parts remain to be not surrounded. And the one that is entirely surrounded will be called 'concealed from feeling', and the one that is surrounded in a few of its parts will be called 'revealed'. If so, behold, it is combined from revealed and concealed. Indeed, this last gathering by way of metaphor has no part that will completely be revealed, as it has a part that is completely concealed. And the believers of the odd object, who are the speakers that were recalled by the Rabbi at the end of the first part of *More Tzedek* (Guide of Righteousness) in their *Yud"Bet* (12) introductions – and it is the first introduction – believe that, if we melt this piece of gold in the core of fire and find the gathered in the uniqueness that is already connected (which came to the gathering that preceded it in our words, and it is the gathering of quicksilver, whose parts can easily separate), this is a proof for them that all things are combined from odd objects. And the odd object from them is that which did not receive the second [form] from two odd objects. Truly, the wise researchers examined this and what is similar to this more than them, until they brought a sign that that odd object, even if it reached the

essence of the little ones – the point calculated in the line – will not escape from being a body that is combined from substance and shape – which is long, wide, and deep. For if it were not like this, it would not have had existence. The words of those researchers are true, and they are drawn after the achievements of the prophets, whose words are the words of *Elohim Chaim* (the Living God). We will find that, according to what we said, all the gathered things are combined bodies, and neither value nor imagination will be placed between the special bodies – either a lot or a little. For the body is combined from substance and shape; it will be achieved by accidents, and among the things that are not bodies. Moreover, a value or imagination will not be placed among the things that are not bodies but rather powers in the body. Therefore, each one that reads the first verse of the *Shema* and does not put his heart into it will not have performed his duty. And at what should one aim, if he does not know the secret of the uniqueness in his heart with an exemplar denial? For, by reading the single name, he denies the essence of faith if he does not know how to distinguish among the recalled ones. If you say, “Why did the *Torah* call it one?”, I will answer: “There is no more; this is from the saying that will excel the imagination of the fools: ‘And the Lord smelled the sweet savor, etc.’ (Genesis 8:21) – and what is similar to it. For, concerning every thing, it was said that the *Torah* spoke in the language of man”. Also, there is the saying that one had to infer that there are no second ones in Him. But concerning what is not a body and will not receive division in any way – even if it is a power in the body, such as the light of the candle and what resembles it – it will not be called ‘one’ only from the side of the body from which it abounds. For we should say that this light abounds from the body of this fire, for in this candle it is a single light.

And if there are two candles, we will say that their lights are two. And so we should count the lights, according to the number of the illuminating bodies. And if one thousand candles connect in one room and all of them illuminate, the light will gather and shine strongly. And as the candles decrease, so will the gathering of their light decrease. And as the candles increase, so will their light increase. This will happen to them because they abound with bodies, and each body has an estimation, a number, and an essence. In the likeness of these accidents, many others will occur, and it will be compelled for its power to be drawn after it. Indeed, concerning what is not a body with its abundance illuminating in the body, or what is a power in the body, none of these accidents that occurs to the body or from what occurs to what is a power in the body will occur to it. Therefore, it will be compelled from this for it neither to fall under time, nor receive division, nor have an estimation. And it will not fall under a sum of a number – whether odd or pair. And if so, it will not be called ‘manifold’. Indeed, from the orders in the number of ten *Sefirot* without essence we should know the uniqueness – such as what counts them and is not counted with them. After the secret of the *Sefirot* is understood, then perhaps one will understand what makes the name unique when he reads the *Shema* – the matter of the separated intellect. And he will know the difference among the separated intellects that have causes from the Lord, the Lord, Who is the First Cause for everything that exists, and the active intellect, which is separated and caused from the intellects and the Lord. And it is that by which our intellect emerges from potential into the prophetic action – and it is the loyal spirit that is called the Holy Spirit.

And the prophet reading the call of the *Shema* says to Him: "Hear, O Israel" – whose secret is "Hear, O active intellect, the Lord our God". It is the God that is the Cause for me and for you, Who is one God. This means that the thing that has nothing as a second in the essence of its truth can only be called 'one' according to the language. And he answers and says: "And you shall love the Lord your God" (Deuteronomy 6:5) – i.e. because you know the uniqueness, you are compelled to love the thing whose providence is a first superior cause to all in all kinds of love. And therefore, he recalled the heart, the *Nefesh*, and the might. And he said: "With all your heart, with all your *Nefesh*, and with all your might" (ibid.). And the heart includes the heart with all its physical powers, for it is the root of the entire body. And the *Nefesh* is a name that includes the shape of man, which is the power of speech with all its powers. And the might is the external power that includes the ten and all that is drawn after it from the matters of the domination. In order to include the matters of man, he recalled these three things and combined with each one of them the words "with all your", so that nothing among the matters of man escapes. So, he will not be enslaved for loving the Lord. And because he preceded the word "God", the essence of examination in the love of God is as in the saying in Proverbs: "The refining pot is for silver, and the furnace for gold; but the Lord tries the hearts" (Proverbs 17:3). And it was said: "And in the hearts of all that are wise-hearted, I have put wisdom" (Exodus 31:6). And it was said: "In the heart of him that has discernment, wisdom rests" (Proverbs 14:33); "Yes, my heart has had great experience of wisdom and knowledge" (Eccl. 1:16). And it was also said: "And the living will lay it to his heart" (Eccl. 7:2). And the heart is an instrument for choosing will and love.

Therefore, he had to repeat the uniqueness, change the matter, and relate the entire thing to the heart, as in the saying: "And these words, which I command you this day, shall be upon your heart" (Deuteronomy 6:6). And he ordered that all depends on study. Therefore, He commanded him and said after commanding that the things will be upon his heart, so that he will teach his children as in the saying: "And you shall teach them diligently unto your children" (Deuteronomy 6:7). Even though He ordered to teach his children, he did not cancel speaking of them, for it was said: "And shall talk of them" (ibid.). And because the matters of man in the pleasures of his body are completed with four kinds, He recalled the four of them – and they are sitting, walking, lying down, and rising up. And He recalled the covenant with sitting and the way with walking. After that, He opened one eminent opening and ordered to bind the things for a sign on the hand. And He further ordered them to be as frontlets between the eyes, and further ordered to write them upon the doorposts of the houses and upon the gates. All this was already interpreted, for its matter is that the essence of the meaning in all of it is to know the Lord, worship Him with a whole heart, and drive away the thought of man, about which it was said: "And that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5) – [and he should distance himself] from all kinds of idolatries and imaginations. And because it was known to all that the imagination of man's heart is evil from his youth, it is needed to change his existence from all evil into good. Therefore, the Lord wished to inform us about the things in general based on the ability of the ear to hear them at the beginning and based on [the ability] of the heart to receive them quickly as they come at random. Therefore, all that He recalled in

the *Torah* and in this place according to its *Pshat* is directed as a divine meaning and is as milk for those suckling the breasts. The way that is deeper in the paths of the *Torah* resembles by metaphor to the natural food, such as the bread, the meat, and the wine. And the way that is deeper than it resembles the manna. And that which is deeper resembles to the food that rejoices the brilliance of the *Shekinah*, as Moses on the mount did for forty days and forty nights. And that which is deeper resembles the eternal separated food, and it is the achievement of the *Torah* in its truth by the way of names, for that is the essence of all prophecies unto man.

In what the intellectual will leap in these ways and those similar to them from a matter to another, he will draw closer to the Lord, to the prophets, and to the complete sages. And in order to go deeply in the things from this to that, many hints were given in the *Torah* and from their generality – *Ayin* of *Shma* is in capital letters, and so *Dalet* of unity (*Achad*) is in capital letters. And the secret of *Ayin Dalet* (ע"י"ן דל"ת = 564) is [=] 'a witness and two witnesses' (ע"ד ושנ"י עדי"ם). He is an ingenuous witness and he knows knowledge – i.e. he knew his knowledge. He is [=] 'a witness in the thing, a witness for itself' (ע"ד) (בדב"ר ע"ד בעצמו) – who is divided into two – *Resh-Pey* "Bet Resh-Pey" Bet (רפ"ב רפ"ב) – and into four – 'loyal, loyal, loyal, loyal' (נאמ"ן נאמ"ן נאמ"ן נאמ"ן) – 'Hebrew in the head, Hebrew in the tail' (עבר"י ברא"ש = 1128). See this way and be amazed from achieving its secret. And know why the capital *Ayin* is the tail of the word *Shma* (שמ"ע = 410), which is the head of the verse, and why the capital *Dalet* is the tail of the word 'unity' (אחד"ד = 13), which is the end of the verse. And see that the remainder of both on 'witness' (ע"ד = 74) is 'fire'

(א"ש = 301) at their head, and also 'brain' (מ"ח = 48), which is [=] *Chet*"*Mem* within them. And the secret of their rule is 'brain, hour' (מ"ח שע"ה = 423), and they include two days, which are 'day, day' (י"ם י"ם = 112). And they are 'man, *Chasmal*' (אדם חשמ"ל = 423). Behold the order of the combination of the tail with the head by the way of the secret of [=] *Shin-Ayin*"*Chet Alef-Dalet*"*Mem* (שע"ח אד"מ). And the words are six, and they are *Vav*. And the letters are *YH*"*Y* (יה"י = 20) – thus, *VYH*"*Y* (ויה"י = 26). And the number of all is *AQY*"*Ch* (אקי"ח = 119), and the entire rule together is *Alef Kuf-Mem*"*Tet* (א' קמ"ט = 150). Their secret is 'sights of flesh' (מיד"ת = 1149), '*Midda* of mercy, a sign' (מרא"ת בש"ר = 1159). And the secret of 'and you shall love' is 'with lust' – i.e. with desire, for the number is in lust and desire. Or you can say 'a desiring lust and feeling', until you are strong and brave in the love of God as one of the 'fathers' (האבר"ת = 414). For this is the hint at 'and you will love'. And therefore, he recalled three types of love in three matters – a hint at the three fathers that are the pillars for the entire world. And they are Abraham, Yitzchak, and Jacob, the allies of God. And their *Middot* are three, and they are truth, ordinance, and peace. The truth is the *Midda* of Jacob, and it resembles the *Midda* of wealth, for it is the splendor. And the rich take pride in their wealth, for it was hinted about it: "With all your might" – in the third *Midda*, i.e. with all your wealth. Thus, the sage that knows the truth takes pride in his knowledge, and he is the true rich that is happy with his lot. For the truth for the sages is in the likeness of the rich for the wealthy. And the ordinance is the *Midda* of Yitzchak. Its name is the *Midda* of justice and it resembles the *Midda* of *Nefesh* that comprises the world, as it was interpreted at the beginning

of Creation. And therefore, it was hinted: “With all your *Nefesh*”. ‘And ordinance’ (ומשפ"ט = 435) equals [=] ‘the *Nefesh*’ (הנפ"ש), *Hey*, [=] ‘the *Nefesh*’, [=] ‘*Vav*, ordinance’ (ו' משפ"ט). And peace is a branch that is drawn from the *Midda* of grace, which is the *Midda* of Abraham our father of blessed memory. And it was hinted in his saying, “And make your name great (ואגדל"ה שמ"ך = 409)” (Genesis 12:2), whose number is [=] ‘power of peace’ (כ"ח השלום). He that asks for grace will be dressed with grace. And so is the hint, “And I will make of you a great nation (ואעש"ך לגר"י גדר"ל = 489)” (Genesis 12:2), but peace is as grace. And if you examine the number of these four words, you will find their secret together. “And I will make of you a great nation, and I will bless you” (ibid.) – its number is ‘in Abraham, as grace, as peace’ (באברהם כחס"ד כשלום = 738), i.e. both eminent *Middot* together are one *Midda* tied together that will not be separated. For peace is the wholeness of the *Midda*, and the complete *Midda* brings about the Holy Spirit and makes peace between our heavenly Father and us. That is the *Midda* of *Chasidut* (piousness), for it was said: “Then, You spoke in vision to Your pious ones” (Psalm 89:19). And because it was said in the book of Creation, “The heart in the *Nefesh* as king at war”, and it was said there that the requital of peace is war, it was said in Ecclesiastes: “A time for war, and a time for peace” (Ecclesiastes 3:8). And He sealed peace by recalling the times. Therefore, He recalled at the beginning the heart, and said: “With all your heart” (Deuteronomy 6:5). And he began with it, multiplied it, and finished with it. Moreover, He said: “And these words, which I command you this day, shall be upon your heart” (Deuteronomy 6:6). And this was hinted in the saying: “And Melchitzedek king of

Salem” (Genesis 18:14). For righteousness is a close branch that stems from the root of grace, and it is the king of peace. And this is their saying: “The world is set upon three things: Justice, truth, and peace”. For it was said: “Execute the judgment of truth and peace in your gates” (Zechariah 8:16). And the three *Middot* of the fathers are bonded together until they are one thing from them, for the three of them were hinted at by Abraham, and also in Yitzchak and Jacob, until the nine were included in one. And this is the belief of the divine righteousness, for it was said: “And he believed in the Lord; and He counted it to him for righteousness” (Genesis 15:6). And it is written: “And they shall judge the people with a righteous judgment” (Deuteronomy 16:18). And concerning Jacob, it was said: “And deal kindly and truly with me” (Genesis 47:29). And it was said: “And Jacob was a quiet man, dwelling in tents” (Genesis 25:27) – a whole man, a complete righteous: Righteous, righteous, righteous. Indeed, it was said: “And you shall teach them diligently unto your children” (Deuteronomy 6:7) – a hint at the saying, “And you shall have been long” (Deuteronomy 4:25). For it has in it six letters against the six of “And you shall have remained (ונושנתם, *Venoshantem*)” (Deuteronomy 4:25). And this is because the teaching of *Torah* is the cause for settling in the pure land.

Indeed, the matter of binding the phylacteries upon the hand is dark, and their being a sign is a secret for a special letter – and that is *Yud*, which includes the ten *Sefirot* without essence. You will understand this from the bicep, which is sealed with the letter *Yud*. And therefore, the four sections of *ABG"D* are *Yud*. And therefore, concerning the hint at ‘upon your hand’, do not read ‘your hand’ (יד) but rather ‘your *Yud*’ (יוד). Therefore, His saying that they

should be for frontlets between your eyes will be a root for this, for its matter is between your two eyes – and an eye is from here and eye is from there. Its secret is *Ayin Yud Ayin* (ע' י' = 150). This is an [=] 'existing' (קיים) [=] 'counting' (מנין), and it is the hint at [=] *AQM" T* (אקמ"ט) that is hinted above. *Ayin Yud Ayin* (עיון יוד = 280) is [=] 'city' (עיר) – *Yud* (יוד = 20) times one. Their inside is *Yud-Vav"Yud* (י"ו = 26), '*Tet" Tet BGD PY* is two (שתיים = 750), '*Pey" Tav* (פ"ת) *BAPRYQY* is two' (שתיים = 750). Sum 'two' with 'two' in their number, and you will find that their secret is 'the bond of phylacteries' (קשר ש"ל תפליין = 1500), and all is 'head' (ראש = 501). Its hint is at the word 'that', which is within the two names that are four – '*A" H Y" H* that is '*A" H Y" H* (א"ה א"ה אש"ר א"ה = 543). Moreover, sum up *GDP"Y* (גדפ"י = 97) with *APRYQ"Y* (אפריק"י = 401), and you will find that their number is 'frontlets' (טפ"ת = 498). And therefore, two houses came in them as a hint at the houses that are *Bet" Bet* (4) – two, two – for I have hinted that they are four sections in the phylacteries. And so, the secret of 'phylacteries' (תפליין = 570) is [=] 'ten' (עשר), a hint at the ten *Sefirot* without essence, five against five. And the sections are *Dalet" Dalet* (8), while those in the doorpost are *Alef" Alef* (2) – thus all is ten: Five, 'vapor' (אד = 5), and five, 'vapor'. These are against the head and those are against the heart. And they are the doorposts of the house, which are the gates of intellect that sometimes open and sometime close – i.e. the brain and the heart. For *GDP"Y* includes [them] together. And He connected the matter of the question of the child to the warning concerning the *Torah*, saying that it is appropriate to tell the child by answering his question all that happened to Israel in general with the Pharaoh and

with all his people, informing him about the signs and tokens. And the meaning in our Exodus was to give to us the land. And the meaning of Exodus is: "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day" (Deuteronomy 6:24). And this is entirely to give meaning after meaning – this because of that and that because of this. "And it shall be righteousness unto us, if we observe to do all this commandment before the Lord our God, as He has commanded us" (Deuteronomy 6:25). And He recalled the seven peoples, and that they were defeated by us ordering their destruction because of fear: "For he will turn away your son from following Me, etc." (Deuteronomy 7:4). And He said: "For you are a holy people, etc." (Deuteronomy 7:6); "The Lord did not set His love upon you, nor choose you, for you are more in number than any people, etc." (Deuteronomy 7:7); "But because the Lord loved you, etc." (Deuteronomy 7:8). And we already discussed in this matter that appears in the *Torah* many times what puts to rest and resembles it. And it was said: "Know therefore that the Lord your God, He is God, the faithful God, Who keeps covenant and mercy with them that love Him, etc." (Deuteronomy 7:9), "And repays them that hate Him to their face, to destroy them, etc." (Deuteronomy 7:10); "You shall therefore keep the commandment, and the statutes, and the ordinances, which I command you this day, to do them" (Deuteronomy 7:11). And from already knowing their saying, which should be done not to receive their reward today, you can know why he said [that], be informed, etc. And you will understand that the last reward is the life of the World to Come. And you will understand from this the matter of their saying according to one opinion in this: The life of my son and my food do not depend only on merit, but rather

on luck [lit. the zodiacal sign]. And this is the matter of the entire existence.

Portion *Vehaya Ekev Tishmeun* (Deuteronomy 7:12-11:25)

He began blessing them with the reward of understanding the ordinances. You will understand from his recalling only ordinances, and in another place those that are called 'precepts' and 'statutes'. Sometimes, he includes them all in the name of one precept, sometimes in the name of the *Torah*, and sometimes he recalls all of them. And his saying concerning them is sometimes only keeping, sometimes only making, and sometimes both together. From all this, you will understand that this is tied with that. There is a special meaning for all, and it includes all the meanings together, for it is the essence of all essences concerning the existence of man. And that last essence is the intellectual and prophetic achievement – i.e. striving in it in order to achieve it all the days of man's life. For, by endeavoring enough according to our ability, we will not blame the endeavor if he does not prophesize, but we will blame him if he does not strive to prophesize, for it was made clear to us that this is the last essence. Indeed, if he cannot strive to reach that, he will strive to what is below this a little, as the examination of Wisdom. And if his power cannot tolerate it, he will examine the *Mishna*. And if his power is weaker than all this, he will read the written *Torah*, and persist studying it until his power will grow stronger. Indeed, if he does not learn at all, he deserves to die, as it was said by our sages of blessed memory about what I have said: "He that does not add [to his studies] and he that does not study at all deserves to die". Indeed, if he has everything and has no way to understand the ordinances, he will hear them from the mouths of the sages at least, so that he can perform the precepts of "And keep,

and do them" (Deuteronomy 7:12). And then, the Lord will fulfill what He destined him to, when he said: "That the Lord your God shall keep with you the covenant and the mercy" (Deuteronomy 7:12) – and all the rest of the blessings. And if he has neither this nor that from the blessing, not even one of them, and if you query and he has no precept in his hand, neither in knowledge nor in action, we see in the revealed actions everyday that the wicked ones are always more successful than the righteous ones. And Solomon also said: "That there are righteous men, unto whom it happens according to the work of the wicked; again, there are wicked men, to whom it happens according to the work of the righteous" (Ecclesiastes 8:14). An answer to your query would be the examination of your *Neshama*, if it is one thing with your corpse. From them, you will understand that the reward for this is a punishment for that, and the punishment for that is a reward for this. If man had not both these matters, he would not have reward and punishment. We interpreted above the matter of his saying concerning this: "And repays them that hate Him to their face, to destroy them" (Deuteronomy 7:10). And he said that the final reward is the life of the World to Come. Therefore, our sages said: Man can work, live, and die, or man can work, die, and live. No other excuse is needed for him who admits truth and truly knows that there is righteous, there is a judge, and there is a World to Come. But it is not appropriate either to answer or talk to him who denies it, for he is an infidel of Israel – and all the more so, [if you answer him,] he will become more licentious.

And indeed, there is no doubt in all this that, if there is a keeping of the Precepts by knowing, performing, and doing them, all the blessings will be there. And from the generality of the keeping of Precepts in action and the

knowledge, there is a remembrance of the first wonders, as it was said: "If you shall say in your heart: These nations are more than I; how can I dispossess them? You shall not be afraid of them; you shall well remember, etc" (Deuteronomy 7:17). For you should not think as the spying ten princes of Israel, and you should trust the Lord with a true and complete trust. Then, you will find that He will do to your enemies that fall under you what He did to the Pharaoh and his people. And the cause for the fall of your enemies under you is: "For the Lord your God is in the midst of you; a God great and awful" (Deuteronomy 7:21). And examine the saying. There is an eminent hint at the devoted idolatry in the matter of "The silver or the gold that is on them, nor take it unto you, lest you be snared therein; for it is an abomination to the Lord your God. And you shall not bring an abomination into your house, etc." (Deuteronomy 7:25), "All the commandments, etc." (Deuteronomy 8:1). See what I have said about including all in the name of one precept. And see the recalling of the matter of proving: "That He might afflict you, to prove you, to know what was in your heart, whether you would keep His commandments or not" (Deuteronomy 8:2). It is written that His commandment is threatening with what he has in his forearm. And I have already informed you that it was said to know and return to the proved – neither to the proving nor to the rest of the people, as in the opinion of the Rabbi of blessed memory that should not be taken so far as I have said when I spoke of this. But it was said to know and return to that which has a heart. And this is his interpretation – to know by proving yourself what exists in your heart concerning the keeping of the special precept, which is the essence of man that we recalled above. If you keep it when evil inverts upon you, when you prove yourself, it will be the time of action and not only the time

of thought. This is because of what you will see outside in most of those afflicted, in the home, and in most of the thoughts in the heart. For the heart is in the *Nefesh* as a king at war, and he who has a heart will not know his power until he enters war in action and defeats those standing against him to fight. This is the secret of the entire proof, and do not believe that something is concealed from the Lord. And this is why He is proving – God forbid! For all is revealed to Him, and no one else besides Him can achieve the quality of His knowledge. Without Him, the thought of the achiever lacks, and the Lord completes it.

Know that as the heart has two thoughts in each thing, and they are the first opposites – as if you say yes to one thing in your first thought, and immediately your heart turns it into no, or a no before a yes, which is the opposite of the yes that precedes the no. So does the action have two first kinds according to its gender against what was connected in potential. And the potential will indicate the existence of ability, while the lack of potential will indicate the lack of ability from the action – as seeing and being blind by way of metaphor, for seeing is a potential that is carried by the eyes, and blindness is the lack of sight and is not a potential that is carried by the eyes. And so you will say about the thought in general, for it is a potential that is carried by the heart of the thinker. And here, sometimes it will be said about the thinking man that he thinks in potential, and that will be so as long as he does not think of anything. And sometimes, it will be said that he is in action, and that will be so as long as his thought is within him, negotiating between the yes and the no. And because the yes and the no are in the likeness of the confirmation and denial in the thought matters, the thought requires something that will decide between the two thoughts that

are carried as opposites. Sometimes, the imagination will be enough for deciding between the yes and the no, and sometimes the intellect will be required to decide between them. And the difference will be such, and it is that, concerning the imagined thing whose confirmation and denial are shared by both thoughts, the imagination will be enough to decide between them. And the educated person needs the intellect and the perceived needs the feeling. And the proved will be the proving that decides between it and the proving. And the proving will be known from the outside when they emerge into action, and not when they are in potential. For, when they are in potential, they sometimes disappear from the heart of the one being proved, as they will disappear from the proving. For the thoughts of the heart are many, constantly changing, and inverting, as the time it takes to say 'a moment' to another. And they turn from yes to no and from no to yes, until it is not appropriate to trust an imaginary thought. But it is appropriate to trust an educated one, for it exists in a strong existence as the perceived and complete existence in the truth of its achievement. Therefore, the *Torah* says about the manna: "That He might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the Lord does man live" (Deuteronomy 8:3). And it is supported by "And you shall consider in your heart, that, as a man chastens his son, so the Lord your God chastens you" (Deuteronomy 8:5). And the matter of morale is according to the chastening from man to his son, which is the way of love. And it is according to the decisiveness in the nature of the son that is not complete. And therefore, it was immediately said: "And you shall keep the commandments of the Lord your God, to walk in His ways, and to fear Him" (Deuteronomy 8:6). It is from the rule that, by keeping the Precepts, there

is no chastening in vain. And if there is none in vain for any cause, the end is good for its owners. And see his everlasting warning about the matter of the Lord: "Beware, lest you forget the Lord your God in not keeping His commandments, and His ordinances, and His statutes, which I command you this day; lest, when you have eaten and are satisfied, etc." (Deuteronomy 8:11). And because of the everlasting recalling of the Lord, he ordered to bless each thing because of the fear of forgetfulness, which is caused by the pride of the heart. As it was said: "Then, your heart be lifted up, you forget the Lord your God, etc." (Deuteronomy 8:14). And it was said: "Who fed you in the wilderness with manna, which your fathers did not know, that He might afflict you, and that He might prove you" (Deuteronomy 8:16). And the essence of the meaning is: "To do you good at your latter end" (ibid.). And therefore, he said: "But you shall remember the Lord your God, for it is He that gives you power to get wealth, that He may establish His covenant that He swore unto your fathers, as it is this day" (Deuteronomy 8:18). And see his saying: "And it shall be, if you shall forget the Lord your God, and walk after other gods, etc. I forewarn you this day that you shall surely perish" (Deuteronomy 8:19); "For you would not hear unto the voice of the Lord your God" (Deuteronomy 8:20). And he supported it with "Hear, O Israel, etc." (Deuteronomy 6:4).

Behold and understand that the essence of the meaning is to listen to the voice of God in the secret of the prophecy I have always told you about. And we learn from his saying that, if idolatry will not be first removed from the heart listening to the voice of God, it will not be possible. That is the cause of perdition for those that perform it, such as all the gentiles, as all the bodies that are idolaters as long as

they are not drawn after the opinions of the intellectual *Neshamot*. And behold, there is a wonderful question here, and it is appropriate to answer it correctly. And the question is: How can it be possible to think that the seven nations recalled in the *Torah* were punished when Israel came to their land to destroy them? And here, until that day they were sunk in idolatry but did not perish because of it. And the *Torah* says: "Not for your righteousness, or for the uprightness of your heart, you go in to possess their land; but for the wickedness of these nations the Lord your God does drive them out from before you, and that He may establish the word that the Lord swore unto your fathers, etc." (Deuteronomy 9:5). If so, it will order that it is not from the side of the righteousness of Israel but from the side of the wickedness of those nations, and also for keeping the covenant of the fathers. Here are two great causes. And thus, it is hard, for if the Lord decreed upon them to perish and be destroyed, it was not because of their wickedness but because of the love of the fathers. And if it were since then because of their wickedness, it would not have been because of the love of the fathers. And if it was because of both causes from the days of the fathers, behold, none of them remained alive in the days of Israel. And he taught the matter of Og being alive ever since, and he is the refugee. And if it were not like this, he himself would have been canceled in his scarcity and others with him. For they were few if they were true. And the meaning about all that was said concerning them is that not each *Neshama* will live – except for the returning ones and for those answering for peace, which are not from the seven nations but only from a far away land. Only from the cities of those peoples, each *Neshama* will not live. If so, the people that were during the days of the fathers did not deserve the punishment, but rather the children of their

children's children up to a few generations did. And the answer is this: Know that ever since the days of Abraham those nations were in the essence of wickedness and idolaters, with only the divine *Midda* governing each nation. This is its way according to how we achieve it from the side of the *Torah*, to prolong His patience up to ten generations. For we found ever since Adam up to Noah that they made Him angry with idolatry, and He was tolerant with them until destroying the way of all flesh and bringing upon them the flood. And so, from Noah up to Abraham, there were ten generations, and without Abraham the world would have been lacking in his generation, as Sodom and Amorah – and their friends perished with fire. And the Pharaoh and his people were perished in the days of Moshe, and seven nations in the days of Yehoshua. And the saying of the sages who said 'ten generations', in order to inform how much patience He has, was not because they were four or ten in a constant sum. But it was to inform that His patience stands for many years. And sometimes, He immediately takes vengeance from the particular or the general according to this or that action. And sometimes, [He does it] from the sinner himself, and sometimes from his seed; sometimes from the close and sometimes from the distant one. And sometimes, He has a great patience and prolongs our exiles, which was until this day a number of years that are signed with 'statutes of answer' (חֻקֵּי תְשׁוּבָה = 1221) as a proof for being patient with the nations and not destroying them until now.

And we see today the offspring of idolaters, even though they know nothing of its quality. If so, it is not appropriate to say that there is no difficulty in these matters except only from the side of the lack in the achievement of the gift of

the divine *Middot*. For the one that knows them will neither go astray nor ask to judge his judges, but only examine the *Torah* appropriately – and it will answer all his questions concerning these matters, for we dismantled for him this question. And therefore, it was said: "Know therefore that it is not for your righteousness" (Deuteronomy 9:6). And the proof is: "For you are a stiff-necked people. Remember, do not forget; how you did make the Lord your God wroth in the wilderness, etc." (Deuteronomy 9:6-7). Therefore, Moshe wished to inform us that they obtained the land for their possession not because of their righteousness but because another thing. And that is a proof that there is a reward there, and not from the side of it being appropriate for the owner receiving it, but from the side of his fellowmen. And the right of punishment is as the ordinance of reward. This is a great secret revealed by the *Torah*, and with the admission of him who fought there is no need of witnesses. Therefore, Moshe recalls to them the anger that they caused, the pauses that brought wroth, and how the Lord asked to destroy them – were it not for his prayers and requests by the way of the secrets of the *Middot*. And he recalls for them in general the matter of the calf and the matter of the giving of the *Torah*, memorizing, walking, and telling according to the *Hagadah* [tales for Passover night] all that happened to him and to them with the Lord. And [he told them] what was imposed on him without His mercies. And therefore, he includes and says at the end after his story: "And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, etc." (Deuteronomy 10:12). And he informs them about the desire of the Lord toward the fathers and the choice among all the nations. For this will compel us always to do His will and circumcise the foreskin of our hearts: "For the Lord your God, He is God of gods, and Lord of lords"

(Deuteronomy 10:17). And He includes all the powers and all is under His possession. And he tied with the love of the stranger a hind for the love of the intellect, the saying: "You shall fear the Lord your God; Him shall you serve; and to Him shall you cleave, and by His name shall you swear" (Deuteronomy 10:20). And he said: "He is your glory; and He is your God, etc." (Deuteronomy 10:21). This is what he warns about: "Therefore, you shall love the Lord your God, and keep His charge, etc." (Deuteronomy 11:1). All the yes's, the no's, and the maybe's [should be one], so that we will keep His precepts. Here is what was said: "Therefore, you shall keep all the commandments that I command you this day, that you may be strong" (Deuteronomy 11:8), "And that you may prolong your days, etc." (Deuteronomy 11:9). And he said, praising the land: "A land that the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year even unto the end of the year" (Deuteronomy 11:12). *Tishri* is written as 'beginning', and this is a great secret of the providence in the land from the day it and the fathers were chosen and until the exile. And the word 'always' (תמיד = 454) is a hint at [=] 'Midda of Yud' (מד"ת י'), 'always' 'the eyes' (עיני) of the Lord, the righteousness of the Lord. And all is *Yud* (י"ד = 20), whose secret is 'twenty' (עשרים = 620). And [=] 'a crown' (כת"ר) was brought as a hint, as it is the number of the ten commandments with their letters.

"And it shall come to pass, if you hear, etc." (Deuteronomy 11:13) – He recalled the matter of love and fear from the lack of rain. As it was said: "It is not as the land of Egypt, etc., and did water it with your foot" (Deuteronomy 11:10). And your life depends on loving the Lord, the owner of rain. And if you make Him angry

because of the quantity of your food, He will lessen it and let you starve with scarcity of water. This is a *Midda* that is made small by the *Torah*, and it is the life of the *Nefesh*, which is called 'water'. He will lessen your water, which is the cause for the life of the body as the food. "Take heed to yourselves from idolatry, lest your heart be deceived, etc. And the anger, etc. And He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and you perish quickly, etc." (Deuteronomy 11:16). "Therefore, you shall lay up (...) and you shall bind them (...) and you shall teach them (...) and you shall write them" (Deuteronomy 11:18-20). All these are precepts of phylacteries, teaching, and doorposts. And the meaning is: "That your days may be multiplied forever as the days of the heavens above the earth" (Deuteronomy 11:21), "For if you shall diligently keep, etc." (Deuteronomy 11:22) – in order to love, walk, and cleave to Him. This is the essence of all meanings. And finally, "There shall be no man able to stand against you" (Deuteronomy 11:25). And the meaning is because "The fear of you and the dread of you upon all the land that you shall tread upon, as He has spoken unto you" (ibid.). This is a proof for the truth of the Divine Providence upon the land, each place that is worthy of it in the land, and what resembles it forever.

Portion *Re'eh Anochi* (Deuteronomy 11:26-16:17)

“Behold, I set before you this day a blessing and a curse. The blessing, if you shall hear unto the commandments of the Lord your God, which I command you this day” (Deuteronomy 11:26). Behold, *Anochi* (אֲנֹכִי, I) is as the first word of the ten utterings, and it is what I have hinted to you with the saying: “I stood between the Lord and you” (Deuteronomy 5:5); and also, with the saying: “And this shall be the token unto you, that I have sent you” (Exodus 3:12). And this word was taken out as acronyms, and it revealed with it a wonderful and concealed secret by saying concerning its interpretation [this refers the acronym of the word *Anochi*]: ‘I gave and wrote My *Nefesh*’ (אֲנִיָּא = 1751). And their word endings are *Alef*”*Yud* *Tav*”*Tav* (א”י ת”ת = 811), [=] *Alef*”*Tav* *Yud*”*Tav* (א”ת י”ת). And the inside of their words is ‘*Nefesh* *ThB*”*Y* *HB*”*Y*’ (נפ”ש תב”י הב”י = 859). And the middle [letters] are in *Gematria* [=] *ThThN*”*T* (תתנ”ט), and their secret is [=] ‘ordinance of the *Nefesh*’ (משפ”ט), [=] ‘minister of *Satan*’ (ש”ר שט”ן), [=] ‘the holy language is judgment’ (לשון הקדש די”ן). And the secret of judgment is the holy language; and the secret of judgment is prophecy, [=] ‘root of tail’ (שר”ש זנ”ב) [=] ‘head of the Messiah’ (רא”ש משי”ח), [=] ‘minister of *Satan*’ (ש”ר שט”ן). And a hint at this inversion that is hinted at in the word ‘I’ (אֲנֹכִי) is: ‘By writing [the *Torah*, one bears witness that] its sayings are true’ (יהיב”ה = 945). And behold, the rule of the first number summed together is *ThShN*”*B* (תשנ”ב =

752), and its secret is [=] ‘I am *Alef* *Dalet* *Nun* *Yud* [the Lord]’ (אֲנֹכִי אֶל”ף דל”ת נון יוד). *Yud* is the *Midda* of mercy that includes [=] ‘the Priestly Blessing’ (ברכ”ת), which is the blessing of the eye. And it is the blessing of their end, saying to all: I am in it, My glory is in the holy language. My *Nefesh* is written in the holy language that is written in the *Torah*, and like this the rest will be understood. And he who examines it will recognize Who is speaking in his heart, and which Holy Spirit dwells within him. And in all the languages, it informs him what his quality is and what is the power within him. And the secret of the rule that is included includes the *Torah* (תור”ה = 611) with the ‘Precepts’ (מצר”ה = 141), which were given ‘in two’ (בשתי”ם = 752) according to Him Who makes wars to [=] ‘cease’ (משב”ית), which includes [=] ‘*Vav* names’ (ו’ שמר”ת) – which are *Hey*”*Alef* (ה”א = 6). Blessed be He and blessed be His name, He that gives the *Torah* and the blessing to His people; blessed be the honor of God from His place. And behold and wonder from the saying “Behold” (ראה) and after that “I”. Indeed, when He recalled the rule, He said: “I set before you this day”. And he included in it a blessing and a curse. See what is the gift that is set before us from the mouth of the Lord and from the mouth of Moshe. And so, it is further written: “See, I have set before you this day life and good, and death and evil” (Deuteronomy 30:15). This is as the matter of His saying: “I have set before you the blessing and the curse”. And He further changed and said: “I have set before you life and death” (Deuteronomy 30:19). And behold, He said about all, “I have set before you”, when He included them. But when He specified and separated between them, He called the thing ‘a precept’, and not ‘a gift’, as His saying in the blessing: “Which I command you this day”

(Deuteronomy 11:13). And so, He said about the curse itself: "Which I command you this day". And thus, in general He hinted at the secret of the day one time in general. And in the blessing in particular, He hinted at the day – and also in the curse He hinted at the day. And thus, the word 'day' is recalled three times. If you understand the secret of the recalled day in the manna, and also the three holidays, you will understand this. And His saying, "The blessing, if you shall hear unto the commandments of the Lord your God" (Deuteronomy 11:27), states about it that the blessing itself is the hearing itself.

Indeed, His saying concerning the curse, "And the curse, if you shall not hear" (Deuteronomy 11:28), is a condition that is not as the first – "If you shall hear". We are compelled to add further knowledge upon what we informed you concerning its matter in another place. It is that He connected everything to the removal from the known way, which He warned to always take. And by changing it, the curse will come, with them following other gods for which they have no knowledge who and what they are. And He ordered to always know the Lord, for you cannot be removed from Him if you have the knowledge of truth. And He hinted: "That you shall set the blessing upon mount Gerizim" (Deuteronomy 11:29) – *Gimel* (3) secrets. It is written *Yud* (10) holy names, 'a hint at the *Yud*"*Gimel* cycles' (רמ"ז י"ג המחז"ר = 520); [=] '*Yud*"*Bet* is the substance of destruction' (י"ב חמ"ר חרב"ן). [Mount] Ebal is the structure 'from adding' (מחב"ר = 260) those with substance. This is 'one thousand cycles' (אל"ף מחז"ר = 372), an inverted cycle. 'Gerizim and Ebal (גרז"ם ועיב"ל = 378) are *Yud*"*Dalet* (14) names with *Yud*"*Dalet*, 'mount and mount' (ה"ר וה"ר = 416), [=] 'pondering' (הרה"ר)

Yud"*Vav* (16) names; 'his hands' (ידי"ו = 30) will contend for him, his hand will be enough for him, a sign for [=] 'Yehuda' (יהודה). And their interpretation is: "Are they not beyond the Jordan?" (Deuteronomy 11:30). Behold, 'beyond the Jordan' (עב"ר הירד"ן = 541); [=] 'and Abraham the Hebrew' (ואברהם העברי) are equal in *Gematria*. "Behind the way of the going down of the sun" (ibid.) – is the acronym for 'land' (אדמ"ה = 50). And the secret depends on 'the cycle of the sun and the moon' (במחז"ר השמ"ש והיר"ח = 1137). "In the land of the Cannanites" (ibid.) – *BATHtz"H* (באתצ"ה = 498), which is the sign for the *Chaf*"*Bet* (22) letters. 'Upon fifty' (ע"ל = 393) is the place of 'the test of the blessing and curse' (מבח"ן = 498), 'the great Lord' (הש"ם הגדול = 498), 'GDP"Y [with] APYQ"Y' (ברכ"ה וקלל"ה = 498), [=] 'doorpost' (טטפ"ת) – the [=] 'doorpost' (גדפ"י אפריק"י). "Over against Gilgal, besides the terebinths of Moreh" (ibid.) – that dwell in the Arabah, the squared four, beside the wheel that is full of no's, which dwell in the Arabah in the lack; they will lack from a shortage, subtracting evil, the nature of the structure, the nature of nothingness. Over, against the wheel, the nature looks; it looks at time under Aries. The terebinths of Moreh are the cycle of the moon, a time that orders, a spirit in the heart of time, a spirit in the time of the heart, a messenger that is happy – five. In the middle is the blood of the snail, a source of light for the seers. From these, a few hints will be understood and known by those that rhyme, the researchers of the mount, answering the concealed secrets of mount Eba and the goods of mount Gerizim. For their likeness is divided as the separation of nuts, and they are not equal, as the hazelnuts. And both 'have anger' (בעל"י רגז"ם = 372).

Thus, you will know that after completing the matter of both recalled mounts He returned to explain their secrets. And he said: "And you shall observe to do all the statutes and the ordinances that I set before you this day" (Deuteronomy 11:32). And He interpreted and said: "These are the statutes and the ordinances" (Deuteronomy 12:1). 'The statutes are the nature of the heart' (*החוקים*) (*ה"ם טב"ע הל"ב* = 208), 'and the ordinances' (*והמשפטים*) (*הנפ"ש והד"ם*) = 490). And therefore, He said: "Which you shall observe to do in the land that the Lord, the God of your fathers, has given you to possess it, all the days that you live upon the earth" (ibid.). He included it by saying: "You shall observe". And he specified the word "you". And he included it when He returned to say: "That you live". And they are the nature of the heart with the blood and the *Nefesh*, which are including. And they are specified as particular and general. Moreover, all are alive on earth, and the obligation upon them is that which He ordered the multitude of Israel: "You shall surely destroy all the places wherein the nations that you are to dispossess served their gods, upon the high mountains, and upon the hills, and under every leafy tree. And you shall break down their altars, etc." (Deuteronomy 12:2). And He continued recalling all kinds of destruction and defeat due to all kinds of idolatry from each side and corner, until no remainder from its remembrance will be left in the world, by saying: "And you shall destroy their name out of that place" (Deuteronomy 12:3). And he said: "You shall not do so unto the Lord your God. But unto the place that the Lord your God shall choose out of all your tribes to put His name there; even unto His habitation you shall seek, and 'there you shall come' (*ובאת שמה*) (*ה*) = 754)" (Deuteronomy 12:4) – [=] the love of His name, his

rejoice, fifty-five, the leap of years, dwelling it *Tishri*, seeking peace. And there you shall come – seek and come there, to priest and lackey. Seek, and you will find the name of the fathers. And there, you will come, the name of holiness; seek to dwell in it; the Holy Lord dwelled; in Greek, it is speed, which is constantly persistent; his time increases progressively.

And this is what should be done in the ways of the achievement of prophecy, until the heart will not be cold from achievement or neglectful from seeking the name of the Lord forever. "And there, you shall bring from His love your burnt-offerings, and your sacrifices, etc." (Deuteronomy 12:6) – all that you slaughter from the powers that are superior and inferior, revealed and concealed, external and internal, all will be for the honor of the Lord, blessed be He, and for always recalling His name from His love. And you should rejoice in your food from His rejoicing. And then, you should receive a blessing from Him. Examine, see, and understand how the *Torah* removes from us from each possible side each thought of idolatry, until its name and its remembrance is wiped from the hearts and from the world, both from within and from without. And no pondering should remain in the thought of the heart concerning it, for it has no truth in it. For the *Torah* has already informed us that it is unsubstantial, and it is all spells, imaginations, and lies that tie the hearts of the gullible. And it told us how it sets up this world, and that its meaning is that all the days of our life we should attempt to know the Lord, love, cleave to Him, and worship Him with a complete heart, by giving each thing His statute and each body His ordinance that is appropriate to it according to its portion, as the Lord ordered by His righteousness. "And you shall rejoice before

the Lord your God, you and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates, etc.” (Deuteronomy 12:12). And concerning this, he made a place that is special for His name, and said: “Take heed to yourself that you offer your burnt-offerings in every place that you see; but in the place that the Lord shall choose (...) there you shall offer your burnt-offerings, etc.” (Deuteronomy 12:13). Behold how He wished to obliterate from the hearts the first opinions about the offerings. And He warned about the prohibition of eating: “You shall not eat the blood; you shall pour it out upon the earth as water” (Deuteronomy 12:16). ‘You shall pour it’ (תשפכנו = 856) – for all [=] ‘witchcraft’ (כשפנוּת) is born from it. And it was compared to water, for there the reflection of man is seen. Moreover, imagination is derived from blood, as superior is derived from above. And its matter resembles the matter of the generations and the matter of appearance, and you can see the appearance of prophecy only with imagination. And when the heart thinks of a thing by an imagined power, it will draw and compare it to a physical one. Therefore, the blood of the spiritual heart will move and run away from the *Midda* of fear, which is carved in water as living silver is in winds because of the consonance among the fingers by it being inside the palm. Therefore, he recalled the gazelle and the hart, which order the power in the course of the idea. For ‘gazelle’ is derived from ‘identity’ in the secret of the name of the land: “Which is the beauty of all lands” (Ezekiel 20:6). And so, ‘hart’ is derived from ‘hinds’, ‘power’, and also from ‘to be willing’, whose matter is wanting. And it was hinted about the matter: “I adjure you, O daughters of Jerusalem, by the gazelles, and by the hinds of the field **with internal and external desire and will**, that you neither awaken nor stir up

– that you awaken and stir up – my love, until he pleases” (Song of Solomon 2:7) – it is the will, until it pleases. And the word ‘if’ in this place is as the word, “If you lend money to any of My people” (Exodus 22:24), which is an obligation to lend. Thus, here it is an obligation to awaken and appease until it pleases. “You shall pour it out upon the earth as water” – enchant it with the will of a demon, enchant it as the prosecutor of a murderer, ‘as a liar’ (כשקר = 670). And He said: “Only (...) the blood” – the cold blood is from the demon bringing towards destruction. “You shall not eat it” – by it, you will not be burnt, you will not ascend, the intellect will not confirm us to you. “You shall pour it out upon the earth” – as the *Nefashot*, which are as water and azure. They are two deaths – the name of imaginations, the imagination of name – poured out from the ink – being and losing [life]. And He said: “Take heed to yourself that you do not forsake the Levite as long as you live upon your land” (Deuteronomy 12:19). It is what serves the Lord, the one accompanying with the true superior power that rules forever. And He ordered the way for the food of lust: “For your *Nefesh* desires to eat flesh; you may eat flesh, after all the desire of your *Nefesh*” (Deuteronomy 12:20). And He revealed the secret of Creation by saying: “Only be steadfast in not eating the blood; for the blood is the life; and you shall not eat the life with the flesh. You shall not eat it; you shall pour it out upon the earth as water. You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in the eyes of the Lord” (Deuteronomy 12:23).

See and understand from this unanimous wonder, and it is that the *Torah* was given to us to inform us about the truth of our essence from the beginning up to the end. And

from the knowledge of the essence of man, the proof will be taken for knowing the essence of each one of the persons in all the species, until the knowledge of the species will be according to their essence, recognizable by the complete intellectual person that achieves them. And the essence in the truth of the matters that we require to know was told us by the *Torah* in an explicit interpretation as the matter of the essence of bloods. And some of them are hints that are close to their understanding, such as the essence of the *Nefesh*. And some of them are very deep, such as the achievement of the existence of the Lord and the existence of the matters that are delegated from Him, from the separated intellect up to the active intellect.

And because He wished to inform us about the essence of blood, He first informed us about the secret of the sacrifice in Leviticus. And He informed us about the secret of the altar and its essence, the secret of the offering and its truth, the secret of the one giving the offering and his root, and the secret of that which is offered and its essence. And these four matters are bonded, and they are the altar – which is the place where the bloodshed will always be made for the sacrifice, for it is a constant place that is prepared for this – and the blood that is spilled upon the external altar that is prepared for the offering – and it was put at the opening of the tent of meeting and called ‘ascending blood’. And it is a combined ‘tent of meeting’ (ה"ל מוע"ד = 156), and its name is ‘the altar of brass’. And its secret will be understood from the name of the serpent that is called ‘the serpent of brass’. And the secret of a drawn dwelling will also be understood from *Shekinah* and from bite, for the serpent bites. And the secret of ‘the altar of brass’ (מזב"ח הנחש"ת = 820) is [=] ‘the thought of the cantor’ (מחשב"ת החז"ן). And in it, [=] ‘the times of

repent’ (זמנ"י תשוב"ה) are [=] ‘as an intellect, as an answer’ (כבינ"ה כתשוב"ה), [=] ‘as a bow, as a root’ (כקש"ת כשר"ש), [=] ‘an intellect from an answer’ (מתשוב"ה בינ"ה), [=] ‘an answer from an intellect’ (מבינ"ה תשוב"ה). Therefore, the essence of the altar of brass is the serpent, and it is the place in which is revealed how [=] ‘the *Satan* will die’ (ימרת השט"ן). For it is the essence of the meaning. And that which spilled his blood there [=] ‘killed his *Satan*’ (המית שטנו). And if not, [=] ‘*Satan* killed him’ (שט"ן המיתו). Therefore, the blood spilled upon [=] ‘the altar of brass’ (מזב"ח הנחש"ת) is a blood [=] ‘of the satanic death’ (שטנ"י המור"ת).

Indeed, the altar of gold – which is the internal altar – is not made for bloodshed but for incense. And therefore, its place is before the ark of the testimony. And see His saying concerning it at the end of portion *Veata Tetzave*: “And you shall put it before the veil that is by the ark of the testimony, before the ark-cover that is over the testimony, where I will meet with you” (Exodus 30:6). And He ordered to burn there a known incense of sweet spices. And He warned and said: “You shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and you shall pour no drink-offering thereon” (Exodus 30:9). Indeed, He ordered to make atonement upon it by saying: “And Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for it throughout your generations; it is most holy unto the Lord” (Exodus 30:10). See the secret of the incense and its power, how He revealed it unto us – blessed be He and glorified be His name – by saying: “Whosoever shall make like unto that, to smell thereof, he shall be cut off from his people” (Exodus 30:38). And so, He said concerning the

matter of the holy anointing oil: “Whosoever compounds any like it, or whosoever puts any of it upon a stranger, he shall be cut off from his people” (Exodus 30:33). And you already know what came from the matter of the power of incense from the atonement in the matter of the ceasing plague. And in order to reveal this, He said at the beginning of portion *Ki Tisa Et Rosh* concerning the matter of giving ransom to make atonement for the count by counting them. And here, the incense makes atonement and saves each ‘body’ (גוף = 89) from the judgment of *Kareth* (כרת, ritual death = 620) – i.e. ‘a convicting body’ (גוף מרשיע = 709), which is in *Gematria* ‘incense’ (קטרת).

Know that it is made out of four sweet spices, and their sign is ‘table’ (שלח = 388) – or you can say [=] ‘for the serpent’ (לנחש). And they are storax, onyx, galbanum, and frankincense. And in their combination, there is a revelation concerning the knowledge of their essence. And so, the wonders of the Lord are in the matter of the oil with its spices. And the anointing oil and the incense of the sweet spices are with the rest of the matters in the tabernacle, and all of its instruments are in the altar of the incense and in the altar of the burnt offering. And concerning its instruments, they are all shapes made externally, which is perceived by the eyes. For the internal matters, which are in the world, the year, and the *Nefesh*, will be drawn by them. Moreover, the matter of the blood – which is a very close matter to the *Nefesh* – was compelled to be it for itself, as it was said: “For the blood is the *Nefesh*” (Deuteronomy 12:23) – as I have mentioned above. And a thinker should not think that man has no *Nefesh* except blood. He further revealed and ordered us that He did not call the *Nefesh* ‘blood’, for He hung its

atonement in blood, by saying: “For it is the blood that (...) by reason of the *Nefesh*” (Leviticus 17:11). And why was it put there? In order to make atonement, as it was said: “That make atonement by reason of the *Nefesh*” (ibid.). And from the matter of the flow, the discharge, the layer of seed, the blood of menstruations, the blood of birth, and the pure blood, will be understood the secret of the two satyrs that are called ‘demons’. “And satyrs shall dance there” (Isaiah 13:21), “And they shall no more sacrifice their sacrifices unto the satyrs, etc.” (Leviticus 17:7). And it is all the matter of *Azazel* (עזאזל, an infernal angel) and the blood of the bull. And He revealed at the end of the matter and said: “For the *Nefesh* of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your *Nefashot*, for it is the blood that makes atonement by reason of the *Nefesh*” (Leviticus 17:11). And it was said: “Therefore, I said unto the children of Israel: No *Nefesh* of you shall eat blood, neither shall any stranger that sojourns among you eat blood” (Leviticus 17:12). And He strengthened this matter in the hunting of any beast or fowl, and said about them: “He shall pour out the blood thereof, and cover it with dust” (Leviticus 17:13). And He gave the meaning and answered man from the side of the *Nefesh* of the flesh, and said: “For as to the *Nefesh* of all flesh, the blood thereof is all one with the *Nefesh* thereof; therefore, I said unto the children of Israel: You shall eat the blood of no manner of flesh; for the *Nefesh* of all flesh is the blood thereof; whosoever eats it shall be cut off” (Leviticus 17:14).

See the wonders of the *Torah* and how it revealed our essence from the side of the substance that is close to the animals and from the side of the close substance, which is a power among the powers of the demons. And you need

to make with them known atonements, so that no harm will reach through them the *Nefesh* that grows wise from the side of them preventing from it the power of its achievement of the Lord, His *Middot*, and actions by His names. For, by them, all was created, written, and sealed. Therefore, He allowed flesh and forbid the blood, saying: "And you shall offer your burnt-offerings, the flesh, and the blood upon the altar of the Lord your God (...) and you shall eat the flesh" (Deuteronomy 12:27). Hence, He separated between the flesh and the blood, and informed us with His words about the power and the essence of the flesh, and the power and the essence of blood. And [He informed us] that this is worthy of being eaten, and that is worthy of being poured out against the altar. And see His saying after this: "Observe and hear all these words that I command you, that it may go well with you and with your children after you forever, when you do that which is good and right in the eyes of the Lord your God" (Deuteronomy 12:28). "Observe and hear" – *Resh Shita* (רִישׁ שִׁטָּא), which is the *Shin* in the sign of 'Bet-Yud' "Hey is His name" (בֵּי"ה שִׁמ"ו = 363), as I have recalled in the beginning of the book *Vele Ha-Shemot* (There are the Names). And there is no good after this good that the Lord wished to give us by informing us about the secrets of the *Torah* and the meanings of the Precepts out of their *Pshat* (simple interpretation). And He brought close to this matter His saying: "Take heed to yourself that you be not ensnared to follow the vanities of the gentiles, after that they are destroyed" (Deuteronomy 12:30). For He has already ordered to destroy them and said: "And that you do not inquire after their gods, saying: How were these nations used to serve their gods? Even so will I do likewise. You shall not do so unto the Lord your God; for every abomination to the Lord, which He hates, they have done

unto their gods; for even their sons and their daughters they burn in the fire to their gods" (Deuteronomy 12:30-31).

And if you know the secret of the sacrifice and the matter of the daughter of Yiftach, you will be astonished from the revelations of this secret that is recalled in the idolatry. Moreover, you will understand from this the revelation of the wakefulness of the idolaters and their saying that tell us how worthy they are, so that their gods can take pride of them. For they burn even their sons for them, and bring proof to us from the matter of Abraham and Yitzchak. And if they had understood the saying of the sacrifice and what was revealed in it from the secret of the names that came to this matter, they would not have brought it as a proof. Moreover, that deed was proving alone – not killing a *Nefesh* of man but exchanging a *Nefesh* of man with a *Nefesh* of a hart, which is from the species of lamb. All the more so, according to the knowledge of a few sages of the *Torah*, it was believed that the entire sacrifice was in the appearance of prophecy. And the deed was brought as a metaphor, in order to take from it evidence for the generations for the fear of God. As it was said there: "For now I know that you are a God-fearing man, seeing you have not withheld your son, your only son, from Me" (Genesis 22:12). And all the more so is with Abraham our father being the first father of our nation, and Yitzchak being the second father. And it was required to complete the fatherhood by a third father, until the third gave birth to *Yud*"*Bet* tribes and one daughter against *Yud*"*Gimel* divine *Middot* that are compelled in man, in the existence of his organs from the three fathers. For they are the speaking, which is called Abraham, and the living, which is called Yitzchak, reaches the gates of death, and is saved.

And another living comes to him and becomes a leaf. And the growing that is called Jacob procreates the births. And the first father is Grace, for there is no grace after it according to the existence of the persons in the human species that have an intellect in power. For in this creation there is an eminent grace to combine the intellect with a human body that has flesh and blood. And the second father is Judgment, to live, die, and exchange a speaking living with an unspeaking living. This judgment is straight, and it is a branch that stems from the grace that is the first root of all. And the third father is Truth. And the sign of the three of them is 'one' (אח"ד) – Truth, Grace, and Judgment (אמת חסד דין). And the order changes, for the *Middot* revolve and merge together – this in that and that in this. And therefore, the growing was recalled in truth, for it was said: "Truth springs out of the earth (אמת מארץ) (תצמח)". And see the eminence in the combination of these *Yud*"*Alef* (11) letters according to this shape.

ת	מ	א
צ	א	מ
מח	צ	ת

Take from the 'substance' (חמ"ר = 248), and you will immediately find the word 'you will find' (תמצ"א = 531) multiplied with them. And we have many as this one with us. Behold, this is the shape of growing in the reading that is read equally in length and in breadth. If so, the *Midda* of truth is found within the power of the growing [the vegetable]. And the interpretation is that by growing the quantity of study the truth will be revealed, and will not in any way without study. Therefore, study was recalled

explicitly concerning Jacob in his *Midda* and matter, and hunting was recalled concerning Esau his brother, for it is a physical growth in both species. As it was said, "And the boys grew; and Esau was a cunning hunter, a man of the field" (Genesis 25:27). Hence, there are two species – one person that knows to hunt is the first species of hunting animals, one that is a man of the field, and a second species of the trees and the weeds that are born in the field. "And Jacob was a quiet man, dwelling in tents" (ibid.) – being also of two species: A revealed quiet man and a concealed one dwelling in tents (a man without essence, a man of vanities, studying the *Torah* that is filled with vanities by the simple words of the babies of the school for infants. Moreover, "Vanity of vanities, said Kohelet; vanity of vanities, all is vanity" (Ecclesiastes 1:2). Behold, man resembles vanity. The vanities of time prevent the vanities of the *Torah*, and the vanities of the *Torah* send away the vanities of time. And the war is hard between them. Moreover, some of the vanities and winds take life, and some of them lose it. The heart is also a vanity. And Abel was a keeper of sheep, a tiller of the ground, and so was Esau. Indeed, this one truly kept sheep with man: "I will increase them with men as a flock" (Ezekiel 36:37). And Esau sheds the blood of the cattle and even the blood of man. And Jacob took two good kids of the goat, a hint at those with a destiny, the two satyrs. And Jacob is a smooth man, while Esau is a hairy man, for it is written: "Behold, Esau my brother is a hairy man, and I am a smooth man" (Genesis 27:11). And thus, now he took my blessing, and so Israel: "For the portion of the lord is His people, etc." (Deuteronomy 32:9), "The portion of Jacob is not like this, etc." (Jeremiah 51:19). And he said: "The portion of the Lord" – [do] not [read] 'portion', but 'planets and zodiacal signs', which are the host of heaven. And the sun and the

moon are for all people that are under the heavens. And therefore, it was said: "But the Lord has taken you" (Deuteronomy 4:20) – a hint at taking the book of the *Torah*. And because of the sparseness of the combined powers with the creation of the two, the Lord said: "All this that I command you, that shall you observe to do; you shall neither add thereto, nor diminish from it" (Deuteronomy 13:1). And because the powers, the *Middot*, and the human matters are very strong in each man according to his increase in his creation – and they are bestial at the beginning of their being – we need to invert them according to the study with the quantity of habit in their inversion.

The Lord said: "If there arise in the midst of you a prophet, or a dreamer of dreams, and he gives you a sign or a wonder" (Deuteronomy 13:2). Behold, the Lord already revealed to us the matter of the truth of the prophecy and the essence of the dream by telling us that He was kept [He was prevented in revealing Himself] from the one that takes pride in the prophecy and the dream. For it is already possible for man to be renewed by a spiritual side from the general concealed matters, which sometimes have the power within them to tell the future. And their matter resembles the matter of prophecy, as the action of the magicians and sorcerers resemble the actions of the prophets. As it was said, "And the magicians did so with their secret arts" (Exodus 8:14). And the secret of the difference between them is as the difference between man and the monkey according to what is revealed, and as the difference between the intellect and imagination according to what is concealed. Even though there is neither value nor estimation, nor imagination, or a relation between them, there is a side between them that resembles

according to what arises at the beginning of the thought in the crowd. And it is not so, for the two matters do not come to the prophesized, since they are of two species from one source during the action. But the thing is as it was said by our sages of blessed memory in *Masechet Brachot* in the verse: "And the dreams speak falsely" (Zechariah 10:2) – about the matter of existence. And the wonder that was mentioned there while answering the matter was not solicited by an angel but by a demon.

And it is appropriate to inform you about what appeared in the Sanhedrin according to that which will be understood from what is concealed in the matter. "And the sign or the wonder came to pass, whereof he spoke unto you, saying: Let us go after other gods, which you have not known, and let us serve them" (Deuteronomy 13:3). And he said the way of a great warning and a true advice of life, for the permission of man is completely given to his *Nefesh*. "You shall not hearken unto the words of that prophet, or unto that dreamer of dreams; for the Lord your God puts you to proof, to know whether you do love the Lord your God with all your heart and with all your *Nefesh*" (Deuteronomy 13:4). And he supported these words by saying: "After the Lord your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave" (Deuteronomy 13:5). See the bond of these writings, and how brave and strong they are. For this matter is the first, middle, and last remainder upon which each *Nefesh* depends. This matter has in it a grave danger – and there is no appropriate place in the entire *Torah* to reveal its matter and its secret, and moreover what is concealed there. And I have already informed you about their special and holy saying

concerning this matter. And it is this: He that accepts idolatry denies the entire *Torah*, and he that denies idolatry accepts the entire *Torah*. And all depends on the matter of their saying and also on this matter of 'I'. And you will not have in one speech its saying. And moreover, concerning they saying 'I', you will not have that 'we heard it from the mouth of bravery'. And know that there is no place in the entire *Torah* that was hard for the heart of each wise of heart as this place in which we are, because of the two matters that frighten the hearts at the beginning of a thought that came in it. One of them says: "And the sign or the wonder come to pass, whereof he spoke unto you, etc." (Deuteronomy 13:3), – for the true prophet will be tested by a sign and a wonder. It is as it was said about him: "And if you say in your heart: How shall we know the word that the Lord has not spoken? When a prophet speaks in the name of the Lord, if the thing neither follows, nor comes to pass, that is the thing that the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him" (Deuteronomy 18:21). This is from the rule that, if the thing will be and comes to pass, it is the thing that was spoken by the Lord. And they corrected this by their saying that in the matter of idolatry alone it was said: "You shall neither consent unto him, nor hearken unto him; unto any man, you shall not hearken, neither a prophet nor a sage, and moreover not to their fellowmen". This is because the true prophet and the true sage will not incite, seduce, carry, or influence you with all their power to leave the work of the Living God of Whom you know, so that you will follow after other gods that you did not know to worship.

If so, concerning whosoever will seduce you to this, you will immediately recognize that he is inciting and

influencing. For you will know with your eyes when you see with them in power the light that abounds upon them, as the blind and the sightless that have darkened eyes and cannot see any light by them. And I will tell you that you are in the darkness and he is in the light. And you know yourself with a clear knowledge that it is opposite, and that he is in the darkness and you are in the light. And you can see him and he cannot see you, and he wants you to admit that the truth is with him constantly seducing you with this. This will happen to you during his seducements as long as you are not satisfied with truly knowing this thing, and you see that he does neither see nor know that he is sightless. For you immediately know that he is lying about all that he tells you he sees. And you will require two conditions in this, and they are that you recognize with your eyes that they truly see whatever they see, and that you recognize that his eyes cannot see what he takes pride of seeing by them. And this matter should not be doubted by you in any of the two sides – from your side and from his side. For, if you doubt one, you will be compelled to think sometimes that you are imagining, and it is possible that he is telling the truth. See how the denier needs the words of a prophet or the words of a dream to be strong in the truth of knowing the Lord, with strong signs and brave wonders, until there is no power in any of the signs or the wonders with their coming to pass – by which he can deny from before him the power of the first ones. This is the hard matter that suffers the matter of His saying: "And the sign or the wonder come to pass" (Deuteronomy 13:3) – even though it was said about this, heaven forbid, that the Lord will not set the sun in the skies for those defying His will. And the second matter is the saying: "For the Lord your God puts you to proof, to know whether you do love the

Lord your God with all your heart and with all your *Nefesh*" (Deuteronomy 13:4).

This being so, why does He not set the sun in the skies for those defying His will? For the meaning is to prove those that love Him. If so, even if He would set it, the seer needs to have with him a sign or a wonder concerning the uniqueness that is stronger than the setting of the sun in the skies. And the signs should not be from the same species, for, if they were so, there is almost no greater sign than the setting of the sun in the skies among all the signs of the prophets. And it is the sign of the war of Moshe, as it was said: "And his hands were steady until the going down of the sun" (Exodus 17:12). And it is the sign of Yehoshua his disciple, as it was said: "Sun, stand still upon Gibon; and you, Moon, in the valley of Ayalon" (Joshua 10:12). And it was said: "And the sun stood still, and the moon stayed" (Joshua 10:13). And the claims of the Christians concerning the known 'man' (הא"י = 316), [=] 'Jesus' (י"ש), who performed wonders and was the cause for worshiping him as a god, and about those like him, it can be said: "Puts you to proof" (Deuteronomy 13:4). That happens to each complete sage, and moreover to the true prophets, for the realization of the Lord will be prevented with the essence of prevention. And no sign will be enough for denying the knowledge of this belief, and the believers of realization will have no intellectual sign in their hands in any way. But they take pride in what they received when he performed perceived signs. And he who knows the truth knows that no perceived sign can reject the intellectual sign. But there is no point in the words when the sign and the perceived wonder come to pass. Moreover, with His saying [he means] that, if the sign comes to pass, we will not hear Him, for it comes to deny the intellectual person.

Moreover, if it is said that it intentionally comes to pass, it comes from Him. For the Lord puts us to proof, to know our hearts and *Nefesh* with a complete knowledge and not only by thought – whether we love Him or not, i.e. if we have grown so wise in knowing Him that no vain temptation can seduce us to remove ourselves from Him, or not.

And I completely desire to reveal this secret to each intellectual person explicitly. And it is that there is no thing more than the creation of the evil inclination in man wherefore the wrong and misleading imagination is found in most times and in most men. And it is *Satan*; it is the angel of death, and it is the evil inclination. And [it is so] because this is the way of the evil inclination, and because he said to man to do this while tomorrow he tells him do that and so on, until he says to him to go and be an idolater, and he goes and worships false gods. And it is an instrument for the prophecy and the dream. Therefore, the Lord said to him not to hear his words concerning the matter of idolatry, which is against Me, but hear and heed all the rest. As it was said, "Be not rebellious against him" (Exodus 23:21). Do not defy him, "For My name is in him" (ibid.). And therefore, He hinted, "If there arise in the midst of you" (Deuteronomy 13:2), and said: "And that prophet, or that dreamer of dreams, shall be put to death; for he has spoken perversion against the Lord your God, Who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to draw you aside out of the way that the Lord your God commanded you to walk in. So shall you put away the evil from the midst of you" (Deuteronomy 13:6). And there is the saying: "So shall you put away the evil from the midst of you". You will understand what I have hinted to you, for it was said that

the evil inclination is in you and you have no greater incitation or influence than it. And the rest of the incitation besides it is its messengers and what was hinted in the matter of “If your brother, the son of your mother (...) entice you, etc.” (Deuteronomy 13:7). And the wicked people, who are the people of the deposed city, are his messengers, for his name is *Belial* (בליעל, wickedness), which is not from the children of ascent. But he is ‘an element for the heart’ (‘סוד לל”ב = 142), descending to the abyss at the bottom ‘of earth’ (לארק”ע = 401) toward the grave. And he does not arise again. This is the evil inclination, which is a physical power. And its name is a living *Nefesh*, as it was said: “Let the earth bring forth the living *Nefesh*” (Genesis 1:24). And it was also said: “Let the waters swarm with swarms of living *Nefesh*” (Genesis 1:20).

And all those that believe that the living *Nefesh* that is perceived stays after death are the blind that I have recalled. And those thinking that it will arise in the resurrection, and that its evil inclination will rise with it [are wrong, for] it will fall. For ‘the evil inclination’ (יצ”ר ר”ע = 570) is [=] ‘wicked’ (רש”ע). And the Writings say: “Therefore, the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous” (Psalm 1:5). And the true sages of blessed memory said that the resurrection is only for the righteous. After revealing their saying by a hint, [they said that] that the rain falls upon the righteous and wicked. For the rains are combined from shower and matter. Indeed, it is not prevented for the body of the dead to arise and live without the evil inclination, and it is not more distant from being a complete body, as the body of Og and Goliath from the drop of blood that is called the layer of seed. The things that are difficult in our

eyes are not so for the Lord, especially that upon which comes a sign and that is prevented from materializing – and so what resembles it. Even if the *Torah* points to the time of resurrection, it is indeed [with] the instrument of the evil inclination. Therefore, all that we said will immediately be revealed to him who knows its essence. And without knowing it, he will never understand the secret of the coming of the sign and the wonder, and he will never know the secret of “Puts you to proof”. And who takes it away will not be tempted if he is put to proof by it or by the Lord, Who sent it to prove him, as it came to pass in the matter of Ahab. As it was said: “Who shall entice Ahab (...) and there came forth the spirit, and stood before the Lord, and said: I will entice him” (1 Kings 22:20-21). And it was said to it: “You shall entice him, and shall prevail also; go forth, and do so” (1 Kings 22:22). And see the saying there: “I will go forth, and will be a lying spirit in the mouth of all his prophets” (ibid.). And it was given the permission to go forth and entice, and so it did. And know that the true prophets and the true dreamers will never order any man to go forth and worship God, but each prophet of the Lord and each dreamer of true dreams will always order the truth coming from the Lord – to truly worship the Lord and take heed from worshiping others than Him. And the imagination that was imagined by the idolaters came to them because the intellect is concealed from them, and they concealed the Lord from the crowd in order to gain the explanations that are explicated by them by purpose, drawing them after those that know the Lord, recognize, love Him, and do His will. Know that the difficulty is when the sage enters the gates of prophecy, for then a new spirit is renewed upon him. And then, the war of proving will be very strong in him, either in the intellectual spirit or the imaginary spirit. As long as these *Cherubim* mislead the

heat of the inverting sword, the prophet sees that heat and cannot achieve from both misleading things that are in his mind concerning the matter in the essence of his achievement. But by hearing the voice speaking from among the two *Cherubim*, he will emerge from the doubt and know that this is the voice that is decisive in the middle. Indeed, when he achieves the heat, he will immediately know that something besides him acts within him, and that he already combined with those prophesized things in any way. He who did not ascend to this step will examine the signs and try to know the Lord by wonder. And he who did not gain this, for he did not try enough to examine the wonder but received a few faiths, will stand upon his *Kabbalah*. And therefore, if someone comes and entices him to remove himself from what he received from the secret of the uniqueness, he will not listen to him. And therefore, the Lord ordered to kill the enticer and the seducer, whether it is one or a public, as what came to pass concerning the people of the seduced city.

But see His saying: "Then shall you inquire, and make search, and ask diligently; and behold, if it be truth, and thing certain, that such abomination is wrought in the midst of you" (Deuteronomy 13:15). For after this, He ordered to judge those that do this in order to smite them by a sword and to burn the seduced city with all of its spoil. For people will not be killed by burden and destruction, but by justice. And He said about this: "And there shall cleave nothing of the devoted thing to your hand, that the Lord may turn from the fierceness of His anger, and show you mercy, and have compassion upon you, and multiply you, as He has sworn unto your fathers. When you shall listen to the voice of the Lord your God, etc." (Deuteronomy 13:18). And because He recalled those that are killed for idolatry, He

ordered to drive the excess of providence far from the bodies. And He said: "You are the children of the Lord your God: You shall not cut yourselves, nor make any baldness between your eyes for the dead" (Deuteronomy 14:1). And the reason is, "For you are a holy people (...) and the Lord has chosen you to be His own treasure out of all peoples that are upon the face of the earth" (Deuteronomy 14:2). And when one of you dies, then he will truly live if he followed the ways of the Lord during his life. And therefore, the living does not need to kill himself for the dead, for he is already alive on the day of his death and cleaves to the Lord. And if he feels sorry for being separated from him, what the *Torah* said about the prodigies should be enough for him, as it was said by Josef concerning Jacob: "And he made a mourning for his father seven days" (Genesis 50:10). And concerning Aaron, it is written: "They wept for Aaron thirty days, even all the house of Israel" (Numbers 20:29). And behold, after this He ordered the separation of Israel from the nations with food, and he said as a rule: "You shall not eat any abominable thing" (Deuteronomy 14:3). And he recalled the species that are pure for eating and those that are impure, as they came to pass in the third book. And he said at the end: "For you are a holy people unto the Lord your God, etc." (Deuteronomy 14:21). And He ordered the tithe and gave the reason: "That you may learn to fear the Lord your God always" (Deuteronomy 14:23). And furthermore, [he said]: "That the Lord your God may bless you, etc." (Deuteronomy 14:29).

And He said, "At the end of every seven years, you shall make a release" (Deuteronomy 15:1), ordered its matter, and hinted at its end that the matter of keeping is the cause of enslaving many nations under us, by saying: "And you

shall lend unto many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you” (Deuteronomy 15:6). And the hint at the tithe at the end of every three years is a hint at the three *Sefirot* from the ten *Sefirot*. And He drew with it at the end of every seven years a hint at the remaining seven *Sefirot*. And He warned not to harden the heart or shut the hand from the needy brother, and even more so during the fallow year – and it is the secret of the *Midda* of generosity. Also, if the brother is sold to someone, he shall let him go free in the seventh year after six years have passed. And he is ordered to furnish him when he departs, and strengthen him with three *Middot* – the *Midda* of the love of the brother, the *Midda* of mercy upon him, and the *Midda* of generosity combined with the recalling of the graces of the Lord. This was by saying: “And you shall remember that you were a bondman (...) therefore, I command you this thing today, etc.” (Deuteronomy 15:15). And the matter of the awl is interpreted with ordinances, and the matter of the firstborn is its recalling – and also the matter of the three holidays, *Pesach*, *Shavuot*, and *Succoth*. And He ordered the *Midda* of generosity by saying: “Every man shall give as he is able, according to the blessing of the Lord your God that He has given you” (Deuteronomy 16:17).

Portion *Shoftim Ve-Shotrim* (Deuteronomy 16:18-21:9)

The Lord said to give to them judges and officers everywhere according to the tribes, and their purpose is: “And they shall judge the people with righteous judgment” (Deuteronomy 16:18). The revealed is known, and the concealed is about the body of the single man that should be put in each one of the gates, a judge of justice, and strong officer that governs upon each power that is appropriate for him. And this is until the order of the single man will be arranged in himself as the order of the entire people around him. Or, you can say, the general needs to be arranged according to its details in general, and the general individual according to his details in their generality. Hence, warnings were brought upon the pleas, and they are essential. For, if they are not kept, the plea will not be a righteous judgment, as for example wresting the judgment, respecting persons, or taking a gift – for the gift will distort and pervert. And it was said concerning this: “Justice, justice you shall follow” (Deuteronomy 16:20). And he gave the reason and said that its meaning is: “That you may live and inherit the land which the Lord your God gives you. etc.” (ibid.). And because the *Asherah* (foreign female god) and the pillar were idolatry, he said: “You shall not plant you an *Asherah* of any kind of tree besides the altar of the Lord your God, etc.” (Deuteronomy 16:21). And he said: “Neither shall you set you up a pillar, which the Lord your God hates” (Deuteronomy 16:22). And he supported it with what He hates, and what is an abomination to Him and has a blemish. And he said about it: “You shall not sacrifice unto the Lord your God an ox, or a sheep, wherein is a blemish, even any evil thing; for

that is an abomination unto the Lord your God" (Deuteronomy 17:1). This is as the matter of "Present it now unto your governor; will he be pleased with you? Or will he accept your person?" (Malachi 1:8). And the secret is that, when the heart has a fault, it is not possible to sacrifice it in any way so that it will be accepted with pleasure. But with a complete heart it is possible, as the heart of David, who said: "And my heart is wounded within me" (Psalm 109:22). And his sacrifice is a sacrifice of thanksgiving, as it was said: "Whoso offers the sacrifice of thanksgiving honors Me" (Psalm 50:23). As it was said, "A broken and a contrite heart, O God, You will not despise" (Psalm 51:19), after saying, "The sacrifice of God are a broken spirit (...)" (ibid.). And his brokenness is his sacrifice. And behold, that with 'knowledge' (הדעת = 479) a [=] 'presiding judge' (א"ב ב"ת די"ן) from the side of the power of knowledge within him is meant, and it is that his heart worries in him. And what does not break is faulty and will not be accepted for an offering made by fire. And the breaking of the heart is its repair as the making of circumcision is the correction of its hard and evil nature. And the breaking of the inclination is the repair of the intellectual *Nefesh*, and its hardness is the root of the fault. And know that 'the nature' (הטבע = 86) is entirely [=] 'faulty' (מ"ם).

And after this, he strongly warned about idolatry, as is his good custom everywhere. And he included with the idolatry the superior bodies and compelled the idolaters to be stoned. And when it was interpreted with two *Kosher* witnesses, he said: "The hand of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people" (Deuteronomy 17:7). And there are powers upon this as well: "So you shall put away the evil from the

midst of you" (ibid.). For that is either an idolater or one trying to be an idolater. For it is written: "For the imagination of man's heart is evil from his youth" (Genesis 8:21); "And that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). And 'inclination' (יצר) was written with two *Yuds* – the good and evil inclination, such as in the Tree of Knowledge. Therefore, everything was hinted in the faulty, and the evil thing in the idolatry. 'Put away' (בער"ת = 672) the evil! With friendship, you should make to it, for its existence is an abundance that revolves the wilderness. And it cannot revolve the intellect without the means of the wilderness. Therefore, by it being evil without intellect, the good will return to be the intellect. And after the matter of idolatry, He opened a great matter, and it is the saying: "If there arise a matter too hard for you in judgment (...) then shall you arise, and get up, etc." (Deuteronomy 17:8); "And you shall come unto the priests, the Levites, and unto the judge that shall be in those days" (Deuteronomy 17:9) – Yiftach in his generation as Shmuel in his generation, and always like this in each place in necessity. Each time has something unique to it. Moreover, the fearful is the tail of the lions and not the head of the foxes. This is even though the power of the lion is in its tail and it is upon its body, while the head of the fox is low and touches the ground. "And you shall do according to the tenor of the sentence (...) and you shall observe to do according to all that they shall teach you" (Deuteronomy 15:10). Here is half the book: "According to the law that they shall teach you, and according to the judgment that they shall tell you, you shall do; you shall not turn aside from the sentence that they shall declare unto you, neither to the right hand, nor to the left" (Deuteronomy 17:11). Even if they will tell you that the right is left and that the left is right, you will not turn

aside. Even though it is not possible that they say this, for they are righteous judges, true sages, and priests of God, it is still possible for you to suspect that they judged you oppositely. Indeed, after they judge you must accept their sentence, for there is a true Judge above them from Whom it will not be concealed whether they judged you with a true sentence according to their power or not. And therefore, He said: "And the man that does presumptuously, in not hearkening unto the priest (...) or unto the judge, even that man shall die; and you shall exterminate the evil from Israel" (Deuteronomy 17:12). This is also in the *Yichud* (יחוד, uniqueness, union).

Know that the evil inclination and the wicked man are a root and a branch. And if there is no evil inclination, there is no wicked man. And behold, even if the evil inclination was appointed with true justice, and it is in opposition to one's thought and desire, he will always say that the intellect does to him harm with the intellect being a judge of truth that judges a true sentence. And this will happen to the wicked man with the loyal judge. And had it not been so, the thing would have no end. Each one would have judged his wise judges, and the sentence would have lacked validity from the start. And this matter was supported by saying: "I will set a king over me, as all the nations that are round about me" (Deuteronomy 17:14). And it was said: "You shall in any wise set him king over you, whom the Lord your God shall choose, etc." (Deuteronomy 17:15). And he warned about 'the foreigner' (הנכר = 285). And he is 'the evil' (הרע = 275), for 'a foreigner' (אי"ש נכר = 591) is a 'wicked man' (אי"ש רע = 581). And he said, "Who is not your brother" (Deuteronomy 17:15), and warned about the multiplications and the luxuries. And he revealed their

reasons and ordered to write to him an internal book and an external book. And he said: "And it shall be with him, and he shall read therein all the days of his life" (Deuteronomy 17:19). And the meaning is: "That he may learn to fear the Lord, etc." (ibid.). And the reason is: "That his heart be not lifted up above his brothers, and that he turn not aside from the commandment, either to the right hand, or to the left" (Deuteronomy 17:20). And the essence is: "That he may prolong his days in his kingdom, he and his children, in the midst of Israel" (Deuteronomy 17:20). You will understand this matter from Saul, David, and Solomon. And therefore, it was said in the due of the priests and the Levites to prepare their food.

After completing this matter, He further warned about all kinds of idolatry and about all the ways of those performing it, by saying: "You shall not learn to do after the abominations of those nations" (Deuteronomy 17:9). And He gave us in detail their actions and said that what is found among them should not be found among us, by saying: "There shall not be found among you any one that makes his son or his daughter to pass through the fire, one that uses divination, a soothsayer, or an enchanter, or a sorcerer, or a charmer, or one that consults a ghost, or a familiar spirit, or a necromancer. For whosoever does these things is an abomination unto the Lord, and because of these abominations the Lord your God is driving them out from before you. You shall be whole-hearted with the Lord your God" (Deuteronomy 17:10-13). You shall be whole-hearted with Him: "For these nations, that you are to dispossess, hearken unto soothsayers, and unto diviners; but as for you, the Lord your God has not suffered you to do so. A prophet will the Lord your God raise up unto you, from the midst of you, of your brothers, like unto me; unto

him you shall hear” (Deuteronomy 17:14-15). He tied these writings with a brave and strong bond, teaching each fool and gullible that were smote with the blindness with which were smitten the nations of the land. And by them, the Lord informed us about the essence of idolatry, the essence of the prophecy, and what is between them from the essence of distance. This is because the soothsayer and the diviner are idolaters with no doubt, for they drop all their powers and matter under the soothsaying. And hence, they are filled with sins. And so, the diviner marks upon himself or upon other matters by what he does the known deed that is known, such as touching the sand or the stones, or prostrating upon the earth and crying out, or looking at the appearance of iron, and many other insanities that the fool that believes. He incidentally hears words from his mouth and confirms them without knowledge. And in our many sins, a few sages in our time wandered after their vanities, and thought that their matters were true concerning the powers of enchanting that were recalled to them. And the skilled of blessed memory recalled with knowledge that he taught them not to use any of these matters with the laws of idolatry and statutes of the nations. And from them, you will understand them.

Indeed, His saying, “A prophet (...) raise up unto you, etc.” (Deuteronomy 17:15), will determine the truths of each prophet. For, if his words agree with the words of Moshe, he is like him in one knowledge of the *Torah* in all that he says, if he turns aside neither to the right hand nor to the left in all his words. And so, it is written: “I will raise them up a prophet from among their brothers, like unto you; and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that, whosoever will not hear unto My words

that he shall speak in My name, I will require it of him. But the prophet that shall speak a word presumptuously in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if you say in your heart: How shall we know the word that the Lord has not spoken? When a prophet speaks in the name of the Lord, if the thing neither follows nor comes to pass, that is the thing that the Lord has not spoken; the prophet has spoken it presumptuously, you shall not be afraid of him” (Deuteronomy 17:18-22). I have a great need to talk at length about this matter more than the other matters in this book. And this is because it is the matter of prophecy. And I will give an introduction and say this: In the same way that you can examine a sage only with a prophetic sage that is skilled in his wisdom and greater than him, so it is not possible to examine the false prophet, but only by another prophet that is greater than him in prophecy. And therefore, the consent among the kabbalists is that the false prophet should be judged in the great court, which is the court of the seventy-one elders that are called the Supreme *Sanhedrin* having prophets among them. And the Christians were wrong by claiming ‘that Jesus’ (ישׁוֹ = 616), whom they called a prophet, was killed unlawfully, for he was greater than his judges and justices. After, it was said about him: “Behold, My servant shall prosper, he shall be exalted and lifted up, and shall be very high” (Isaiah 52:13). And so, the sages judged this explanation that this thing is more exalted than Abraham, lifted up more than Moshe, and higher than the ministering angels. If so, who will judge him? And they judged Moshe when he came and pleaded. And our answer to them is what we told them: Do you admit before us today that the words of Moshe found with us today in the holy language are your vain words, and that they were

first copied to Greek in the Greek writing and the Greek language, and from that they were copied for you in Latin writing and in the Latin language? And they told us that this is true. And we should say to them: If it is as you say, the one about whom all agree that his words are true needs other proofs besides us and you. And what need is there for examination? Can there be examination after admission? And they will say no. And we should say to them: If so, how did you bring a proof from a matter, and how did you compare two things that are not alike? And behold, none of our sages admitted to your false Messiah during his time, but only those that were worn out that you called 'holy', for they were enticed after his words. Furthermore, we are in exile today among you. Your ability upon us is strong and your hands are firm upon us, and [still] we admit that we are the children of those that killed him. And we do not fear you concerning this, for we trust the Lord and the truth. And we query each day with you the words of your Messiah, the words of his disciples, and what they wrote about his matter. And when we deepen with you a little, a sage is found, and he hears our arguments about the coming of the savior and his condition, he immediately reconsiders and says to those who listen that it is forbidden to argue with us about the matter of 'Jesus' (יֵשׁוּעַ = 316). And what happened to him was with his will, and there is nothing to do with his death. But Moshe admitted that he did not wish to die, but he was punished with the rock and the water with his death being a merciful death, and none knew his burial place. And how can the matter of the one of whom none knows the place of his burial resemble and be equal to the matter of him who was killed by the court of law as a false prophet, and was suffocated and hanged against his will flauntingly? And the *Torah* said: "For he that is hanged is a reproach unto

God" (Deuteronomy 21:23). And how can he say to those killing him that he is god? Is there any greater shame than this for those hearing and believing in his messiahship? And is it even more so for those that believe that he is god? And the *Torah* cries about the work of the sun and the moon, which are existing bodies – and moreover a body being and losing [life]. And we should return to where we were, and say that we have no need for prolonging the matter of the Messiah, but only recalling it incidentally. We were required to speak of it, for there is no *Sanhedrin* today that can examine a prophet that comes and takes pride of prophecy. And if you say that the *Torah* already revealed the way of his examination, by saying, "How shall we know, etc." (Deuteronomy 18:21), and by saying, "If the thing does neither follow, nor come to pass, etc." (Deuteronomy 18:22), if so, why is there a need of a court of seventy-one that litigate among themselves? We would say that [equally] with ten or with twenty-three, which are the small *Sanhedrin*. But because we require seventy-one, we learn that it is mandatory, for the high mountains hang by a hair's breadth, and they reveal the secret in the power of the interlaced thread. And ten or one hundred thousand will not be enough, as long as the seventy-one elders are not among them in a steady court to judge the law of the capital offences. We will find that, if today a prophet comes and takes pride in prophecy, being a messenger of God that we all must listen to concerning all that he orders us except idolatry (for which we do not need a prophet now, after the giving of the *Torah*, for a prophet is not allowed to renew a thing from his time), if so, if he orders us a precept for his time, we should listen to him when he speaks to us in the name of God.

And behold, in the *Sanhedrin* there are wonderful secrets concerning the matters of the prophets, and the Rabbi of *More Tzedek* revealed wonders in its *Mishnaot*, which are the interpretations of the *Mishna* – and all the more so in their headings, and also in knowledge, and in teaching. And from them, you will understand the entire meaning. Indeed, I will hint a little at the examination of the prophet of the Lord in our generation, whether it is any prophet that will arise, Elijah, or the Messiah. Know that the prophet will already be inevitably called a Messiah, for he is anointed with the superior oil that is called 'the anointing oil' (שמן המשח"ה = 748), with which 'the prophet touches' (ממש"ש הנבי"א). And he uses it 'with names' (בשמ"ת). Indeed, it is necessary to include two matters together in the Messiah. *Alef* (1) – that he will be first anointed by the Lord with a wonderful prophecy. *Bet* (2) – that he will be further anointed by the Lord and from the human beings that accept him over them as their king, who is greater than all the kings that preceded him. May we have dominion also from sea to sea, and from the river unto the ends of the world in the revealed and the concealed. This is because of his great cleaving to the divine intellect and his acceptance of a strong power, as the matter of Moshe, Yehoshua, David, and Solomon. All will know the matter of the Messiah. Therefore, there is no need to inform here about his matter more than this, for he is destined to be revealed quickly in our days. Indeed, the examination of each prophet – whose matter is as the rest of the true prophets or the Messiah before his revelation to all – is that he will have great wisdom in the knowledge of the Lord, and will have great richness in his heart, suppressing his great, firm, and powerful desires. And he first suppresses them for the great fear of God, Who is within him in nature. And then, he suppresses them by

being wealthy and happy with his lot, and he does not keep the vanities of time with a providence that harms the existence of his intellect with Him. After that, he suppresses them from the side of the strength of his wisdom, which compels for him the essence of the love of God and the desire of knowing Him. Concerning all of his words and all of his actions, when they are examined, it will be found that they are in the name of God, and that his *Nefesh* always desired the *Torah*. This man and those alike – you and me, or our fellowmen from those that resemble us – will not have to think and add to our knowledge with him not taking pride that perhaps he is a prophet or perhaps he is not a prophet. But the right thing is that we should hold him as a prophet in all of his matters, and all the more so if he takes pride of a prophecy. For we have no need of examining him with another examination besides the one that was recalled. Indeed, the prophecy is always divided in the prophets into many and changing steps, and there is no need to talk more about this.

See the saying close to the matter of prophecy – the word of the manslayer that kills without knowing whether he is always saved from innocent blood. We already discussed of it in its place, and that is enough. And he recalled after that the matter of the plotting witnesses, and after that he strengthened the heart of the people of war. And he ordered them to always trust the Lord and keep the *Torah* and the Precepts. And he ordered the weak of heart to return, for they have a grudge in their hearts. And he said: "And the officers shall speak further unto the people, and they shall say: What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart melt as his heart" (Deuteronomy 20:8). As it was first said in general to all in the holy language:

“Hear, O Israel, you draw near this day unto battle against your enemies; do not let your heart faint; do neither fear, nor be alarmed, nor be affrighted at them” (Deuteronomy 20:3). And the reason for this is: “For the Lord your God is He that goes with you, to fight for you against your enemies, to save you” (Deuteronomy 20:4). He hinted at Yehoshua, and after that he said: “When you draw near unto a city to fight against it, then proclaim peace unto it” (Deuteronomy 20:10) – in order to continue the matter of peace with the distant cities. But concerning the close ones, he said: “Although the cities of these peoples, which the Lord your God gives you for an inheritance, you shall save alive nothing that breaths” (Deuteronomy 20:16). And the reason is: “That they do not teach you to do after all their abominations, which they have done unto their gods, and so you sin against the Lord your God” (Deuteronomy 20:18). And He ordered not to destroy the tree of the field if it is appropriate for eating. And if not, it should be destroyed – a hint at that which is appropriate for worshipping the Lord and that which is not. And therefore, he hinted about it: “Which you know that they are not trees for food” (Deuteronomy 20:20). For, besides it, he did not have to inform about its matter. He further recalled the slain, the close city, and the heifer whose neck is broken. And the meaning of all is to say with the holy language in its place that “Our hands have not shed this blood, neither have our eyes seen it” (Deuteronomy 20:7). *Shifcha* (שפכה, pour) is written *Shafchu* (שפכו, shed). Our hands are full – one hand is as the hand of many, as the shedding of his blood. “Forgive, O Lord, Your people Israel, whom You have redeemed, and do not suffer innocent blood to remain in the midst of Your people Israel. And the blood shall be forgiven them” (Deuteronomy 20:8). And he said: “So shall you put away

the innocent blood from the midst of you, when you shall do that which is right in the eyes of the Lord” (Deuteronomy 20:9).

Portion *Ki Tetze Le-Milchama* (Deuteronomy 21:10-25:19)

He recalled the matter of the [woman] of goodly form, as in their saying: The *Torah* fully understood the evil inclination, but the evil inclination does not own the *Torah*. But the *Torah* of the Lord bonds it with all of His soldiers and hosts with iron cords of *Torah*, which are stronger than it. And he recalled near it the matter of two women – one beloved and the other hated, a hint at the inclination; And he calls here the hansom beloved, by saying about her: “And you have a desire unto her” (Deuteronomy 21:11). And therefore, he said: “That he may not make (...) the firstborn” (Deuteronomy 21:16); even if he desires, “The son of the beloved (...) before the son of the hated, who is the firstborn” (ibid.). What is written in the *Torah* is: “If a man have a stubborn and rebellious son” (Deuteronomy 21:18) – he must be stoned. And what comes after him is sentenced to be hanged: “For he that is hanged is a reproach unto God” (Deuteronomy 21:23). Returning a [to the matter of the] lose and helpful animal that falls down, the change of dress if it will be exchanged, and the first ones, if they will not be kept, they are an abomination to God. And he that drives himself away from the *Torah* is despised and corrupt. Indeed, the letting of the nest is the secret of the *Sefirot* with the superior ones. And he that keeps it well will rejoice in longevity. Know that in this section there are many individual precepts, and they were included in it with one verse or more.

I already informed you that I did not write this book to inform by it about the *Pshat* of the Precepts or their details, but to awaken you by it to a few matters that are from the

generality of the secrets of the *Torah* and from the generality of the causes of the Precepts – not from all the causes, but from one cause. The causes of many Precepts will be understood, and the *Pshat* will remain still. For it is true in the matter of the Precepts, and it was and will be true forever all the days of the world. And the lifespan of the Precepts, the statutes, and the ordinances is not concealed, but rather revealed to most of the sages. Therefore, it is appropriate to keep each precept, each statute, and each ordinance as its *Pshat*. Indeed, the revelation of the secret and the knowledge of its truth are for the individuals and also for an addition of virtue upon action. Therefore, concerning what he said about the matter of the parapet, the two kinds [of seed], the plow, the mingled stuff, and the twisted cords – which are five precepts in five verses – we do not need to interpret their causes. For many causes came concerning similar things that revealed these with them. And all is eminent in its revelation, but its concealment is more eminent for each complete sage. And the matter of the parapet will determine the depth of the house and the firmness of the place that is called ‘roof’ (ג"ג = 6). And it was said, ‘for your roof’ (לגג"ך = 56), in order to reveal by it the secret of the Special Name, which is *Gimel-Gimel"Kaf* (ג"כ = 26). And it is divided as [=] *Yud"Gimel Yud"Gimel* (יג"יג), a hint at the combination of [=] ‘liver’ (כב"ד) with ‘gall’ (מר"ה = 245). Therefore, the cause was said to be: “That you do not bring blood upon your house” (Deuteronomy 21:8). And it is the secret in the combination of ‘the blood with the light’ (לב"ד ע"ם הק"ל = 271), for [=] ‘the light is the opposite of heavy’ (ל"הק"ל) – and know them! “That you do not bring blood upon your house, if any man falls from there”

(Deuteronomy 21:8). It is written 'fall', and it is the secret of *Sandalfon* (סנדלפון = 280), whereof the anvil fell and drove [=] 'the heavy heart against the light' (הל"ב הכב"ד). For the nature of the heart is light and heavy. For [=] *Sandalfon*, whose secret is [=] 'belly' (כר"ס), is made [=] 'in the image of the throne of honor' (בצל"ם). Also, [=] 'the color of the heart's nature' (כס"א הכב"ד) resembles him. Each 'color' (צב"ע = 162) is combined from two natures – [=] 'nature, nature' (טב"ע טב"ע). And therefore, the heart has three 'natures' (טבע"ס = 131) as the likeness of the ashes, which are combined from fire, water, and wind. And the fall is forever from above downwards in the likeness of 'the roof' (הג"ג = 11) against 'the earth' (הקרק"ע = 475), which are the likeness of the 'foundations' (יסודות) of the world. And from this, you will understand that the world has [=] 'a roof and an earth' (ג"ג וקרק"ע), and their name is 'north' (צפון = 226) and south. And their secret is the wheel that raises and lowers the right and the left – it raises and lowers its rotation. And behold, by this I have revealed to you the secret of the world.

Indeed, know that when the sun inclines towards the north side it will be called ascending. And it approaches the settlement and warms the world from above by the power of the fire, while the waters are cooled from below. And when it returns and inclines towards the south side, it will be called descending. And it draws away from the settlement, while the world cools down from above because of the distance in the movement of the fire from the element of air. And the waters are heated up from below. And from the period of *Nissan*, it begins to incline and ascends until the end of the northern east. And from the period of *Tammuz*, it returns to the east side, begins

again to incline, and descends until the end of the east from the period of *Tishri* up to the period of *Tevet*. And from the period of *Tevet*, it returns to its place, to half of the east. And so, it always revolves in the four windows of the heavens. During the period of *Nissan*, it emerges from the window of *Taaluma* (תעלומה, secrecy) and ascends. During the period of *Tammuz*, it emerges from the window of *Naamon* (נעמון, loveliness) and returns. During the period of *Tishri*, it emerges from the window of *Noga* (נוגה, shiny) and descends, and during the period of *Tevet* it emerges from the window of *Balaga* (בלגה, disarranged) and ascends. The *Kohélet* (priest) said: "The sun also arises, and the sun goes down, and has to descend to its place where he arises. The wind goes toward the south, and turns about unto the north; it turns about continually in its circuit, and the wind returns again to its circuits" (Ecclesiastes 1:5-6). Indeed, it begins its movement from *Tishri* in order to combine it with the power of the moon that we count for the births from *Tishri* and for the periods from *Nissan*. And the month of the sun is *Lamed"Yud Tav-Kuf"Mem* (ל"י תק"ם = 580), while the month of the moon is *Alef-Yud"Bet ThShTz"G* (א"ב תשצ"ג = 806). It was found that this is more unto *Lamed* (30) days and *Yud* (10) and a half hours. And this is less than *Lamed* days and *Yud"Alef* (11) hours and a quarter, and *Yud"Zain* (17) parts. The sign of the subtraction of the hours is 'good' (ט"ב = 11), and the sign of the subtraction of the parts is 'evil' (ר"ע = 270). If so, both subtractions are the 'evil' sign and the 'good' sign, and both include the subtraction in the completion of one hour from the sum of *ThShTz"G* (תשצ"ג = 793), whose secret is [=] 'the head of the good is evil' (רא"ש הטוב ר"ע) and also [=] 'the head of the evil is good' (רא"ש הרע ט"ב). And the sign of each half

hour is the 'good and evil hint' (רמ"ז ט"ב ור"ע) [=] 'in tempers and *Nefesh*' (במזג"ם ובנפ"ש) – and know them!

Indeed, I have revealed to you all this concerning what is written: "When you build a new house" (Deuteronomy 21:8) – which is in its secret: When you build 'a new house' (בי"ת חד"ש = 724) [=] 'for the *Yud"Bet* months of the year' (לי"ב חדש"י השנ"ה). Make a parapet for your roof, and you should make a depth for its head. And you should not put a corpse in the house of your cause, you should not put a drop in the house of drops, and you should neither place a window in the house of windows nor the corpse in the corpses of the house. "If any man fall from there" (Deuteronomy 21:8) – i.e. take heed from the change of temper in the power of the names, and give each thing its appropriate place. This is the reason for the prohibition of the two kinds of seed, and even the action of plowing, for it is a hint at taking heed from the combination of the pure with the impure. And ox and ass, this is impure and that is pure. And the matter of not plowing with them together is as not devising against your neighbor seeing that he dwells below with you. And it is the secret of "You shall not wear a mingled stuff, wool and linen together" (Deuteronomy 21:11) – from the combination of the names (*Satan* with the zodiac). Add hybrid with mingled stuff, and you will find in both the nature of an angel and *Satan*. And from it, you will understand that the angel of truth is the angel of death himself. And so, the human judgment is that it is better for man to die with truth, for then the time of his death is the time of his liveliness from what he will live with the lie. For then his life is the cause for his death, which is unnatural for him. And according to this, it was hinted: "You shall make you twisted cords upon the four corners of your coverings, wherewith you cover

yourself" (Deuteronomy 22:12) – it is written, 'growing'. And know that by summing 'hybrid' with 'mingled' stuff, and by knowing from it 'my might' (עז"י = 87) – whose secret is [=] 'growing' (גדל"ם) – you will have in your hands the angel of *Satan* that remains from both of them. And both grow in nature upon the four corners of your covering, upon the four points of the head, wherewith you cover yourself. The corner of the earth is the point of the period and the minister of the head. Indeed, the head of the period is the end of the period, and there is the power of growing and inverting. Examine the matter of him who brings up an evil name upon a virgin of Israel whose secret is the assembly of Israel. And from his punishment, you will know the secret. And also from her punishment is: "So shall you put away the evil from the midst of you" (Deuteronomy 22:21). It is also the two adulterers, of which it was said: "So shall you put away the evil from Israel" (Deuteronomy 22:22). And about those two that go astray, it was said: "So shall you put away the evil from the midst of you" (Deuteronomy 22:24). And their obligation is from the sanction of the betrothing. If she was raped she is free; the violation is compelled and the virgin is not like this, so that none of them will die for her. And the uncovering of the father's skirt is interpreted from the covering. And he who is crushed or maimed in his privy parts is he who should not enter in the assembly of the Lord, according the *Pshat*. And it is concealed [from him], for he has no power to procreate in the physical and also the spiritual. And so, the bastard has a foreign fault. And the invalid or the foreign man will not draw near. And it was said about Amon and Moab: "You shall seek neither their peace nor their prosperity all your days forever" (Deuteronomy 23:7). And He gave the reason, by saying: "For they did not meet you, etc." (Deuteronomy 23:5).

And there is a second cause: “And because they hired against you (...) to curse you. Nevertheless, the Lord your God would not hearken unto Bilaam; but the Lord your God turned the curse into a blessing unto you, for the Lord your God loves you” (ibid.). Bilaam is the heart of the people, the heart of the skin. Amon is the preventing one, whole Moab is the blood. They are the children of the daughters of Lot, and for Lot Moab is a curse. Amon cursed him, Lot cursed and wished evil, and Aries will invert, for it is the zodiacal sign of blood. And it raises the blood of the mighty Aries and the mighty Aquarius. Behold, my temper is Capricorn [and] Aquarius for returning (Saturn) the curse into a blessing. The female came to the male back and forth. And the secret is: “But the Lord your God turned the curse into a blessing unto you, etc.” (Deuteronomy 23:6). And the Lord your God turned to you out of love a female into a male: “For the Lord your God loves you” (ibid.). The interpretation is that He turned a faint love into a strong love to you – i.e. a love that depends upon a thing turned into a love that does not depend upon a thing, for there is nothing above it.

“You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, for you were a stranger in his land. The children of the third generation that are born unto them may enter into the assembly of the Lord” (Deuteronomy 23:8-9). The wonder in this is that He asked not to abhor the brother that asks his brother from their hands, and not to abhor the Egyptian. And He said to them: “For whereas you have seen the Egyptians today, you shall see them again no more forever” (Exodus 14:13). And He ordered not to return the people to Egypt, but with the truth all is right and honest, He is righteous and honest – and the reasons will prove it. For he is your brother,

since you were a stranger in his land. Therefore, the right judgment that justifies you with them is that you should abhor neither one of them. And they received their judgment for their actions, and you are clean from them, for the correct thing is to love the brother and the stranger. And it is forbidden to hate one of them. “When you go forth in camp against your enemies, then you shall keep you from every evil thing” (Deuteronomy 23:10) – to keep the way of the external purification, and moreover that of the internal one. And the reason is: “For the Lord your God walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore, your camp shall be holy; that He sees no unseemly thing in you, and turn away from you” (Deuteronomy 23:15). And the delivering of a bondman to his master is the secret of the escape of a power among the powers towards the intellect, for it is not inappropriate at all to return it back. And it is: “He shall dwell with you, etc.” (Deuteronomy 23:17). And the harlot and the sodomite are hints at the *Nefashot* that will neither hire nor commit adultery, and at the inclinations that will neither commit adultery nor hire. But each one will combine with what is appropriate for it, and to nothing else. Therefore, He said ‘harlot’ and ‘the price of a dog’, which are hinted at as an abomination if received for any vow, for their power is despised. “For even both are an abomination unto the Lord your God” (Deuteronomy 23:19) – for both are a harlot and a dog, a harlot and a sodomite. For the harlot is a whore and the sodomite is a dog. And it was called ‘a dog’, for it is very hot. And it will be bonded during its deviation, and thus it is bonded in fornication. You will know this from their saying: Three were used [had sexual intercourse] on the ark, and the three of them were punished. Cham was cursed: “Cursed be Canaan” (Genesis 9:25). The dog was

bonded [he was stuck during mating], and the raven brings forth seed in its mouth. And he who says to his Rabbi of blessed memory, "Support me as a dog and a raven", does not wish to be honored with his *Torah*. And he [the rabbi] puts before him food even though he is one of the sinners in the world, even though they were supported in the ark. It is known that the cause of the flood was to disrupt the practice, for all flesh corrupted its way upon the earth. The instruction (למד) of "Unto a foreigner you may lend upon interest (לנכרי תשיך)" (Deuteronomy 23:21) has a great hint within it. And it is as a tower toward the other buildings, and this is its shape: ל.

And the secret of 'unto a foreigner' (לנכרי = 310) is 'unto a friend' (לרע = 300) – unto a friend, you may lend upon interest; but unto your brother, you should not lend upon interest. And then, you will receive a blessing for this from the Lord: "That the Lord your God may bless you in all that you put your hand unto, etc." (Deuteronomy 23:21). The *Lamed* is a hint at the power of the *Teli*, which is the serpent that bites, returns back according to its superior power, and examines the inferior retrospectively. The vow should be paid, and all the more so the one vowed to the Lord: "That which is gone out of your lips you shall observe (מוצא שפתיך תשמר)" (Deuteronomy 23:24) – *Mem* is the head of the system. The coming into a vineyard is a known hint in the coming to the field, and it is the power of the wine and the bread. And their power was already revealed by a complete king. Therefore, the allowed is prohibited, while the eating of the grapes with lust until one is pleased is allowed by the way of the secret of the wine that is preserved in its grapes from the six days of Genesis. "But you shall not put any in your vessel" (Deuteronomy 23:25) – and you will not put any in your

foundation. Eat to satisfy your desire, as it was said: "The righteous eats to satisfy of his desire; but the belly of the wicked shall want" (Proverbs 13:25) – even after eating them. And the standing corns brings to the existence of the body: "Then, you may pluck ears with your hand" (Deuteronomy 23:26) – drops with drops, corpses with corpses with your hand. "And the sickle" – draws wind. "You shall not move" – examine the moisture. "Unto your neighbor's standing corn" – unto your depth of essence. 'Rise' (רע = 270). 'Rise' (רע = 270) half an hour, O 'friend' (רע = 270). The fourth of *Kaf* (ך) is *Resh* "Nun" (נ = 250), and from them one hour arises. 'A bill of divorce' (ספר כריתת) = 1376) is written without a *Vav*, which is 'a concealed secret' (סת"ר נסת"ר = 1370). Its name is divorce, its name is epistle, and its name is book. Therefore, the three of them are written by saying: Book of divorce, document of divorce, and a letter of divorce. And concerning a divorced woman that was taken by another man, "Her former husband, who sent her away, may not take her again to be his wife; after that, she is defiled" (Deuteronomy 24:4). This is the secret of the living *Nefesh* with the speaking one that drove away the power of her intellect and married another, becoming an idolater. And he cannot take her back, for it is hard to separate her from the uncircumcised that she married. Concerning the groom, "He shall be free for his house one year, and shall cheer his wife whom he has taken" (Deuteronomy 24:5). In the word endings of "He shall be free for his house one year" (נק'י יהיה לביתו שנה), the Special Name is sealed within him. And what should he do? 'Invert all the letters' (יהפ"ך כל האותיות) = 993). "And he shall cheer his wife", who is with him, 'whom he has taken' (אש"ר לק"ח) = 639) – 'one *Nefesh*' (נפש אח"ד) = 443). And

therefore, it was supported by “No man shall take the mill or the upper millstone to pledge; for he takes a man’s life to pledge” (Deuteronomy 24:6). This is a hint at the groom that is recalled in the secret of the inversion of the ‘rope’ (חב"ל = 40). And behold, the secret of mill and the upper millstone is the spirit of the *Cherubim*. And therefore, He said not to take it, for the *Nefesh* is [=] ‘a rope’ (חב"ל) [=] ‘in his heart’ (בלבו). For his heart is in his *Nefesh* – a heart in *Nefesh* as a king in war. And it was supported by “Stealing *Nefesh*” (Deuteronomy 24:7), which is the night-demon. “Then, that thief shall die; so shall you put away the evil from the midst of you. Take heed in the plague of leprosy, that you observe diligently, etc.” (Deuteronomy 24:7-8). This is according to the priests, the Levites, and the recalling of Miriam for the revelation of the punishment for leprosy: “And Miriam spoke, etc.”, “To fetch his pledge” (Deuteronomy 24:10) – for the nature of his nature. “You shall stand without, etc.” (Deuteronomy 24:11) – a hint at the two powers, the external and the internal. “In the same day, you shall give him his hire” (Deuteronomy 24:15) – a hint at the superior reward. For the Lord does not deprive the hire of any creation. “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin” (Deuteronomy 24:16).

You already know the saying of our sages of blessed memory according to the matter of this writing by the way of its *Pshat*, which was carried out according to what was recalled in it by Ezekiel – between the righteous and the wicked, and between him who has an answer for the one that wonders about the first ones. But they were pedantic with the word ‘man’ (אדם), and said it after the man has

the *Bar Mitzva* (ceremony for passing from childhood to manhood), when he is a complete *Yud"Gimel* (13) [it is performed when one is thirteen] and begins to enter the first day of the *Yud"Dalet* (14) year. And their sign is: “If ‘he does not utter it’ (ל"א יגיד), then he shall bear his iniquity” (Leviticus 5:1). ‘Not’ is written completely (לוא). See how He recalled the hearing of a voice, the testimony, the seeing, and the knowledge. And this is delivered only to the clever. And the hint is that he will bear his humanity until the human hates his iniquity. And in the secret of his atonement, it was said: “And he confessed” – for it was known that his sin is his punishment. And if man were not intellectual in the power of the beginning of his creation, after *Yud"Gimel* years entering ‘the calculation’ (בחשבון = 368) – i.e. by completing [=] ‘by his years’ (בשני"ו) half the name, and also with his days in the secret of ‘one’ (אחד = 13) day, [what would happen?] For this is *Yud"Gimel* and that is *Yud"Gimel*, and all will be ‘in the name of God’ (בש"ם יה"ה = 368). The righteous judgment would not have allowed him to receive a reward, and this is in him according to his actions that are drawn after his knowledge. And because of that, what happens to the external in the revealed happens to the internal in the concealed. And since the judgment came after this, “You shall not pervert the justice due to the stranger, or to the fatherless; nor take the widow’s raiment to pledge. But you shall remember that you were a bondman in Egypt, and the Lord your God redeemed you there; therefore, I command you to do this thing” (Deuteronomy 24:17-18). The matter of the stranger, the fatherless, the widow, and the Levite is known everywhere. And it is that the judgment about the stranger that goes under the wings of the *Shekinah* and leaves all his relatives, neighbors, and those that love him for the honor of the Lord is to keep him with

the *Midda* of mercy. And concerning the fatherless whose leaders are absent, and the widow whose partner is absent from her, it is appropriate to have mercy upon them. Therefore, they are associated in most of their matters in the matter of mercy. And so, it is for the Levite that has neither portion nor inheritance. God is his inheritance, and he must serve and bless with His name. If so, it is only right to give him for all his needs in general and in particular from the generality of the sin of the people and from their details. All of this is a hint at the four powers of the *Nefesh*. The *Alef* (first) resembles the stranger, and it is that which was not from the species of its powers, but was renewed to it, entered below the wings of the leader, and returned from the species of its powers. And the secret of 'stranger' (ג"ר = 203) is [=] 'organ' (אבר), and it is special to it. The *Bet* (second) resembles the fatherless whose leaders are absent. And the secret of 'fatherless' (יתום = 456), whose blood was shed, also [=] 'sheds his blood' (שופ"ך = 785). And the *Gimel* (third) resembles the widow, and it is the secret of the one whose husband removes his supervision from above her and places it in the secret of the number of 'widow' (אלמנה = 126), which is as the number of the [=] 'good drop' (הטפה הטובה = 785). And the combination of the three hinted powers that are called 'stranger, fatherless, and widow' (ג"ר יתום אלמנה = 785) is as the combination of these three matters, which are [=] 'an organ that is abundant with the good drop' (אבר שופ"ע הטפה הטובה). For it is entirely the existence of good. And this is the thing that needs the interior of the internals at the beginning in order to act with it – with the *Midda* of mercy. For these matters are weak at the beginning in the external and the internal. And know that as these three are weakened in their matters, even so

the three that resemble them are first weakened in their nature. Therefore, they need strengthening, and the internal ones need it as well. But what is at the beginning needs all the more a braver strengthening than all of them. It is the intellectual power that resembles the drop and requires keeping, strengthening, and growing, until it returns to what it was in 'moldy' (עפר"ש = 456), the renewal of a strong matter and the strengthening of the organ. And its need for its hardness does not need to be interpreted. And because of the fact that it is a stranger in a foreign land, its need for the *Midda* of 'mercy' (רח"מ"ם = 298) is also interpreted. And from these, the internal will be recognized, for the intellectual power is as a foreigner, alien, and stranger one when it comes into the world of the *Nefesh*. And it is an abundance that abounds from the most superior until the inferior among the inferiors. And the imaginations in these hard and different matters receive it. And the *Dalet* (fourth) is 'Levite' (לוי = 46), and its secret is that it is a 'living' (חי"י = 18) power that is concealed in 'the blood' (בד"ם = 46). And it serves with it the Lord – blessed be He.

I have already explained them more to the intellectual persons who know themselves, recognize their Master, and do not reconcile with this vain world. Their end informs them and bears witness upon their essence – and that is entirely imaginations both from within and from without. And you forgot the sheaf of the harvest in the field, the corner of the olive, and the gleanings of the vineyard. About these three, it was said concerning each one of them that it should be for the stranger, for the fatherless, and for the widow. And the giving of the cause concerning the sheaf is: "That the Lord your God may bless you in all the work of your hands" (Deuteronomy 24:19). And by it, he

revealed to us that the tithe of the precept is the cause for the blessing at any range. And He included the two precepts after that: "And you shall remember that you were a bondman in the land of Egypt" (Deuteronomy 24:22). And he gave the reason for them and said: "Therefore, I command you to do this thing" (ibid.). And the recalling of the Exodus, from slavery to freedom, is a cause for the belief in the providence of the Lord upon us from all people. Therefore, He sealed by it in this place, by saying: "And you shall remember that you were a bondman". And now, you will hear of seven *Malchiot* (מלכיות, rulers) about 'I command you to do this thing'. 'I' is a hint at the saying: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Exodus 20:2). For there He hinted at the matter of bondage, to make of it a hint at the sealing of the Work of Creation.

"Which God created and made" (Genesis 2:3), is the hint at "To do all the words of this *Torah*" (Deuteronomy 31:12). And the word was hinted at by saying: "But the word is very near unto you" (Deuteronomy 30:14). Therefore, He said: "In your mouth, and in your heart, that you may do it" (ibid.). And it is the matter of the judgment of the righteous and the wicked in their sentence. And the wicked beats the righteous for the judgment, and he will be beaten and whipped forty stripes minus one. All this is known to be a hint at the two inclinations – the good inclination and the evil inclination – for the holiness was placed upon both of them as a throne upon their head. And there is a strong war between them: "You shall not muzzle the ox when he treads out the corn" (Deuteronomy 25:4). He hinted in the threading out of the corn at the good inclination, and called it ox, for it is the first head for the sacrifice. "You shall bring your offering of the cattle,

even of the herd or of the flock. If his offering be a burnt-offering of the herd, he shall offer it a male without blemish" (Leviticus 1:2-3). And the secret of marrying one's brother's widow is hinted in the matter of Yehuda and Tamar, his bride, by saying to Onan that comes under his firstborn son: "Go in unto your brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to your brother" (Genesis 38:8).

And what the writing revealed in the matter of the secret is one detail that includes a great matter. And in the opinion of a few sages of *Kabbalah*, the matter of marrying one's brother's widow is a wonderful matter, and it reveals the secret of impregnation. And it is that about which an evidence is brought from the saying, "And Onan knew that the seed would not be his; and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother" (Genesis 38:9). And it was said: "And the thing that he did was evil in the sight of the Lord; and He slew him also" (Genesis 38:10). And from an equal derivation and from the quantity we learn that Er and Onan both died because of the corruption of seed. And it is what was recalled in the flood: "And the earth was corrupt before God, and the earth was filled with violence" (Genesis 6:11). For there is no greater violence than that which is called *Chatufin* (violence in Aramaic). *Chet* (8) drops and *Chet* bodies for each body are *Chet* drops – i.e. *Chet* points with *Vav* (6) corners. And from it, you have 'drug, *Chet Chet* (ס"ם ח') = 116), 'a toll with the emergence' (מ"ס ביצ"ו = 208) of the power that fills the heart. And therefore, it is written: "For all flesh had corrupted their way upon the earth" (Genesis 6:12). For corruption [was brought] to the ground, and my great scholars of blessed memory already

said this thing explicitly, by saying: "He that takes out a layer of seed in vain is as bringing flood unto the world". This flood is also corrupting, for it was said: "Neither shall there anymore be a flood to destroy the earth" (Genesis 9:11). For both matters were said to destroy the earth. Moreover, "And the waters shall no more become a flood to destroy all flesh" (Genesis 9:15). 'A flood' (למבול = 108) is [=] 'violence' (חמ"ס) in *Gematria*, and the hint is: "I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth" (Genesis 9:13). And it was said: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (Genesis 9:16). Behold that 'the bow' (הקשת = 805), which is [=] 'the root' (השר"ש) for the existence of a 'living *Nefesh*' (נפ"ש חי"ה = 453), is the secret of 'six corners' (ש"ש כנפי"ם) that are sealed with 'half the name' (חצ"י השי"ם = 453). And it is the entire secret. And from the bow, you will know the secret of 'God' (אלהי"ם = 86), Who orders about the hard *Midda* of justice in the secret of the combination of the two powers together – [=] 'heart and brain' (ל"ב ומ"ח), [=] 'brain and heart' (מ"ח ול"ב) – whereof both are two angels that judge the matter of 'the seed that is the nature' (הזר"ע שהו"א הטב"ע = 680). And the combination 'in both names' (בשני השמות = 1113) is '*YHVH*, God' (יהו"ה אלהי"ם = 112), with the combination of 'liver' (כב"ד = 26) with 'heart and brain' (מ"ח ול"ב = 86). And this is their secret: '*Hey"Aluf*, brain, heart, liver' (ה"א מ"ח = 112). "For my eyes have seen 'the King' (המלך = 95), the Lord of hosts" (Isaiah 6:5), "But He is 'in one' (באח"ד = 15), and who can turn Him?" (Job 23:13). For the acronyms and the word endings were

already said, and *Bet* remained as a hint at the two parts of the day, which are 'the *Midda* of day and the *Midda* of night' (מד"ת יו"ם ומד"ת לילה = 1025) in the secret of the 'liver' (כב"ד = 26). *Yud"Bet* (12) hours are one part, and *Yud"Bet* hours are another part. And their sign is: "My father, my father, the chariots of Israel and the horsemen thereof!" (2 Kings 2:12). Indeed, the blood 'in the liver' (הד"ם = 28) is [=] 'the power' (כ"ח) 'of the blood' (הד"ם = 49), the life of man. And from him, the field is alive. 'Blood is a wave' (ד"ם ג"ל = 77), a tower. The name of the Lord is the zodiacal sign of the tower of might 'taking out' (ביצ"ו = 108) half a statute.

These are the secrets of Formation. And therefore, three matters came together in power after the flood, and they are bloodshed, idolatry, and incest. And the secret of the sacrifice preceded them: "And Noah built an 'altar' (מזבח = 57) unto the Lord" (Genesis 8:20). The brightness of the brain is the heart, the brightness of the heart is the brain, the brightness of the sun is the moon, the brightness of the moon is the sun, the brightness of Wisdom is Intellect, the brightness of Intellect is Wisdom; 'an altar unto God' (מזבח ליהו"ה = 113), 'a brain fertilizing the liver', 'a brain, a heart, or a liver': A liver in Latin is 'light' (ק"ל = 130) – light or heavy, a brain in the heart of the liver, the heart of the liver in the brain. So, we need to combine all the great matters. And so, we need to combine Er, which is friend, as Noah is grace – and Noah found grace, while Er, Yehuda's firstborn, was wicked, etc. And so, we need to combine Er with Onan, whose secret is the virility of a lad, whether an idea, a wicked, or a promiscuity. And the secret in general is that the power in 'the layer of seed' (שכב"ת = 999) is in 'the liver' (כב"ד = 28), a hint at the combination of darkness and awakening in the

combination of a curse and a blessing. In the *Midda* of day and the *Midda* of night, the power of the layer of seed is in the liver, in the being: "In the Lord, I have taken refuge" (Psalm 11:1). If so, what was said in the matter of Boaz with Ruth and with Naomi about the secret of the savior by the way of marrying one's brother's widow is: "And the women her neighbors gave it a name, saying: There is a son born to Naomi" (Ruth 4:17). And the name of the first is Mahlon, and the name of the second is Chilion, by saying about both of them: "And the name of the man was Elimelech, and the name of his wife Naomi, and the name his two sons Mahlon and Chilion" (Ruth 1:2). Concerning their wives, who are also foreigners, the name of the first is Orpah, and the name of the second is Ruth. He hinted with the word endings at the four of them: "And the spirit returns unto God who 'gave' (נתנ"ה = 505) it" (Ecclesiastes 12:7) – 'Mahlon, Ruth, Chilion, Orpah' (מחלון רות כליון ערפ"ה = 1211). The Lord 'arranged' (ערב"ם = 330) in an eminent arrangement and ordered them in an order that reveals the concealed. And it is the secret of the 'multiplication of the idea' (כפ"ל הרעיון = 471), [=] 'an opposite for the idea' (הפ"ך לרעיון), [=] 'the superior making an atonement' (כפ"ר העליון), 'for His mercifulness' (לרחמנות"ו = 470). And the secret that reveals all this generality is the saying of Naomi to 'her daughters-in-law: "Have I yet sons in my womb, that they may be your husbands?" (Ruth 1:11). And it was said: "And Orpah kissed her mother-in-law; but Ruth cleaved unto her" (Ruth 1:14). Ruth with Naomi are the dead idea – the lad will die, [he will live] the days of maids, a hint at the days of youth. And the secret is: "Return after your sister-in-law" (Ruth 1:15). For they were both sisters-in-law for each other. And the change of the names and their

cause is the essence of the revelation of the secret: "Do not call me Naomi, call me Marah" (Ruth 1:20). And the reason is: "For the Almighty has dealt very bitterly with me" (ibid.). And it is appropriate to write Marah (מרה) in exchange (*Chiluf*) – bitterly (המר). And the first secret also changes: "Why do you call me Naomi, seeing that the Lord has testified against me, and the Almighty has afflicted me?" (Ruth 1:21). 'Testified' (גזרה) was derived from Naomi (נעמי = 170), [=] 'driving' (מני"ע) from the movement of Naomi. Marah believes in evil, and *Shaddai* was recalled here for the matter of the seed, which is the secret of being fruitful and multiplying. *Yud"Dalet* (14) times *Shin* are *Mem"Bet* (42) hundreds, and their sign is *Dalet"Resh* (204). And Behold, '*Shaddai* speaks' (שדי"י = 560), and its secret is [=] 'a sublime *Gabriel* (גבריאל"ל שגי"א); the power of '*Shaddai*' (שדי"י = 314) is firm, the image of 'God' (אלה"ם = 86) is lofty, including each living being that speaks. Examine the matter of whosoever reveals the hunger of Bethlehem, the field of Moab, the barley harvest, the ears of corn, the sheaves, the bundles, the gleanings, and the wheat harvest. The whole matter includes the matters of eating and drinking, hunger and thirst, birth and death, and the redemption of a man for another. It is the secret of being fruitful and multiplying, and he hinted at it by saying: "Lo, such a one! Turn aside, sit down here" (Ruth 4:1) – and he did not recall the name of the kinsman, for he expected that the Holy Spirit does not redeem his salvation. It is a hint at the wiping of his name from before the Lord, for it is "To raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brothers, and from the gate of his place" (Ruth 4:10). And about the secret of the levirate marriage, this matter was said: "Whom Tamar bore

unto Yehuda” (Ruth 4:12) – for Boaz was from the tribe of Yehuda. And Peretz (פרץ) was born from Tamar – ‘a running mouth’ (פה רץ). And the will is called like this from the side of his running. And the name of Chilion (כליון) is ‘end’ (כלה), for Orpah returned to her people and gods. “Now, this was the custom in former time in Israel concerning redeeming and exchanging – to confirm all things. A man drew off his shoe, and gave it to his neighbor; and this was the attestation in Israel” (Ruth 4:7). Tamar with Yehuda are the *Yud”Dalet* (14) of redemption. “So, the near kinsman said unto Boaz: Buy it for yourself. And he drew off his shoe” (Ruth 4:8). “A garden shut up” (Song of Salomon 4:12) – is hinted in the shoe of levirate marriage. And therefore, he said there: “My sister, my bride” (ibid.). “And the Lord gave her conception, and she bore a son” (Ruth 4:13) – from the rule that, if she had returned with her levirate marriage, there would not have been a conception. But this is a gift from the Lord – blessed be He. “And let his name be famous in Israel” (Ruth 4:13) – as the matter that his name will not be blotted out of Israel. And the name of the born son is, “Obed; he is the father of Jesse, the father of David” (Ruth 4:17). And the secret of Obed is that his father is Boaz with the exchange of ‘father’ (א”ב) instead of ‘child’ (ב”ן), ‘child’ instead of ‘father’ – there is the entire secret.

“Then, his brother’s wife shall go up to the gate unto the elders, and say” (Deuteronomy 25:7) in the holy language: My husband’s brother refuses to raise up unto his brother a name in Israel; he will not perform the duty of a husband’s brother unto me” (ibid.). *Mem”Bet* (42) are inside two *Yuds*. “And if he stand, and say” (Deuteronomy 25:8), is in the holy language: “I like not to take her” (ibid.). “And loose his shoe from off his foot, and spit in his face”

(Deuteronomy 25:9) – and it will occur that she will be dearer to him against his will, while the foreign spit to the court. “And she shall answer and say” (ibid.) – surely in the holy language. “So, it shall be done unto the man that does not build up his brother’s house. And his name shall be called in Israel the house of him that has his shoe loosed” (Deuteronomy 25:9-10). Here was concealed the entire secret according to its revelation, and here all was revealed according to its concealment. And this is the shape of its combination.

	ת	י	ב
צ	ו	ל	ח
ל	ע	נ	ה

Therefore, the shoe is outside the house. Behold within them a superior secret: “The wife of the dad shall not be married abroad unto one not of his skin” (Deuteronomy 25:5) – and know them! ‘The house of the loosening for the moving’ (בי”ת חלוצ לנע”ה) = 701) is that outside he answered the *Teli*. It was said about the brother’s wife that is married to the brother: “And it shall be that the firstborn that she bears shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel” (Deuteronomy 25:6). About this, it was hinted: ‘That the first born that she bears shall succeed’ (אש”ר תל”ד יקו”ם) = 1091) – the rising of the religion of Israel, the existence of the religion of Israel will be sanctified by *Rael* (ראל). The head of the *Teli* is above; the head of glory is above; the head of above is glory; the head of above is hanging; the *Teli* is the minister of the world; the world is the minister of the *Teli*. ‘Upon the name’ (ע”ל ש”ם) = 440) is the *Teli*. His

dead brother is *Bet* (2) – the dead lives. This is to say that the second revived the first that died in the birth, 'which was preceded by *Teli* (אש"ר תל"י קדמ"ו = 1091); the firstborn that she bears will succeed. The dead is the *Teli* (התל"י = 445) himself. So, he is his brother, for he is his brother and child. And know them, for they are the tree and the fruit combined with the root together. Therefore, he supported this after the matter of "If brothers dwell together, and one of them dies, and has no child" (Deuteronomy 25:5). "When man strives together one with another, and the wife of the one draws near to deliver her husband out of the hand of him that smites him, and puts forth her hand, and takes him by the secrets" (Deuteronomy 25:11). The hint at 'by the secrets' (מבש"י = 358) is [=] 'Messiah' (משיח), [=] 'serpent' (נחש), [=] 'his skies' (בשמי"ו). It is the place of the vessel for birth. Sum up the two matters together – i.e. the matter of the brother's widow that asks for the husband's brother, who is the brother of the wife, and the matter of the second one that puts forth her hand and takes the brother of the wife by the secrets, for all Israel are brothers. Some are actually them [brothers], some are close, and some are far. And you will understand from them why it was said about her: "Then, you shall cut off her hand, your eye shall have no pity" (Deuteronomy 25:12). And about that, [it is written]: "And loose his shoe from off his foot, and spit in his face" (Deuteronomy 25:9) – in the name of *BY"V VThQTz"H* (בי"ו ותקצ"ה = 619). 'Her hand' (כפה) is the opposite of 'the hand' (הכף), and according to the combination it was further hinted: "You shall not have in your bag diverse weights, a great and a small. You shall not have in your house diverse measures, a great and a small. A perfect and just weight, you shall have; a perfect and just measure, you

shall have" (Deuteronomy 25:13-15). And the reason is "That your days may be long upon the land, which the Lord your God gives you" (Deuteronomy 25:15). Examine these wonderful combinations and see the combination of 'bag' (כ"ס = 90) with 'house' (ב"ת = 412). And it was said about this, 'diverse weight' (אב"ן = 53), and about that, 'diverse measures' (איפ"ה = 96). And the secret of this is 'sun' (חמ"ה = 53), and of that is [=] 'the back of the moon' (ג"ו לבנ"ה). And its secret is [=] 'in her body' (בגופ"ה), in the secret of the existence of 'the brain in the drop' (המ"ח בטפ"ה = 149). Also, [=] 'the drop is in the brain' (הטפה במח). And here are 'the diverse weights of the brain' (אב"ן המ"ח = 106). Indeed 'diverse measures' (המ"ח = 96) include [=] 'the brain and the heart' (המ"ח), and the secret of 'a great' (גדול"ה = 48) is half of 'diverse measure' (איפ"ה), for it is half a [=] 'decree' (צ"ו). And 'a small' (וקטנ"ה = 170) is half the 'name' (ש"ם = 340), and from both 'His name is known' (שמו ידי"ע = 436). 'Diverse weights' (אב"ן ואב"ן = 112) is [=] 'garden and garden' (ג"ן וג"ן) [=] 'in your bag' (בכ"ס"ך), which is in *Gematria* [=] 'diverse weights', [=] 'everyday' (יומ יומ). 'Diverse measures' (איפ"ה ואיפ"ה = 198) are in *Gematria* two worlds – [=] 'a gathering' (קבו"ץ). 'A great and a small' (גדולה וקטנה = 218) are in *Gematria* [=] 'as diverse measures' (כאיפה ואיפה), the [=] 'moon' (ירח) [=] 'in Severity' (בגבורה). 'Weight and measure' (איפה = 155) are opposite according to [=] 'the count' (המני"ן). 'Perfect and righteous' (שלמה וצדק = 575) is [=] 'ten' (עשרה), [=] 'the end of his *Midda*' (קץ מדה), [=] 'the end of the blood' (קצו של הדם); [=] 'the end of the birth is *Shin*' (קץ המולד ש'), [=] '*Shin* is the end of study' (ש' קץ הלמוד). 'The spirit of God' (רוח

רוח מח = 300) is [=] 'spirit, brain, and heart' (רוח מח ולב).

Know that the combination is the end of the entire study, and it is the end of all births and the end of all the learning (*Talmud*). And when two *Tzerufim* combine, and both order about opposite [matters] according to the count – and they have a quest between them concerning the abundance and the scarcity of the *Sefira* – the understanding will be separated from each other until it will query each one according to the great introduction or the small introduction. And a complete knowledge and judgment will never be compelled from them. Therefore, the Lord – blessed be He – ordered that each letter called a weight in the tongue in the Book of Formation will be a perfect and just weight for you, and you will not incline toward its great size in order to add upon what is appropriate in what will be compelled to you from its understanding; and [you will] not [incline] toward its small size in order to subtract from what is appropriate. And if you do so, when you keep what was said in the writings, you will neither add nor subtract from it. And with this assumption, your days in the world will be long, for the entire Holy Land is long. And it is what the Lord your God gave you, for it is a heavenly gift. And concerning the one that turns away from the way of truth, from the perfect judgment, and from the ways that are drawn after them, it is said about him: "For 'all that do unrighteously' (כל עשה אלה) (...) are an abomination unto the Lord your God" (Deuteronomy 25:16) – a hint at the word, 'these are your gods' (אלה אלהיך). And therefore, He informed and further said: "Even all that do unrighteously" (*ibid.*). He already interpreted explicitly that all these are in fact actions, and they are for remembering the unrighteousness

that was done. And in order to announce the name of its masters, it was supported by the saying, "Remember what Amalek did unto you by the way as you came forth out of Egypt" (Deuteronomy 25:17), by saying there in the war: "Then, Amalek came and fought with Israel in Rephidim" (Exodus 17:8). Instead of 'a weak *Midda*' (מד"ה רפה), it was found that it is hard to fight them. And it was said about them: "How he met you by the way, and smote the hindmost of you, all that were enfeebled in your rear, when you were faint and weary; and he did not fear God" (Deuteronomy 25:18). He hinted by saying 'hindmost' (הנחשלים) – the power of a billow, the minister of the sea. If it, it was said: "And Yehoshua discomfited Amalek and his people with the edge of the sword" (Exodus 17:13) – due to mount Choreb, for which Israel passed the sea in Harabah. And therefore, it was written: "Write this for a memorial in the book, and rehearse it in the ears of Yehoshua. For I will utterly blot out the remembrance of Amalek from under heaven" (Exodus 17:14). And it was said: "The Lord will have war with Amalek from generation to generation" (Exodus 17:15). And for the memorial of this thing, he said here: "Therefore, it shall be, when the Lord your God has given you rest from all your enemies round about, in the land that the Lord your God gives you for an inheritance to possess it, that you shall blot out the remembrance of Amalek from under heaven; that you shall not forget" (Deuteronomy 25:19). Amalek is the son of Elipaz, the son of Esau, and the name of his mother is Timna. And the writing bears witness and says: "And Timna was concubine to Elipaz Esau's son; and she bore to Elipaz Amalek" (Genesis 36:12). And from what is written, "Amalek dwells in the land of the South" (Numbers 13:29). It can be interpreted, and Elipaz is Elipaz the Temanite. And so, he hinted that he called his child Teiman [Yemen],

and the wonder is that he fights his child with him being southern and not northern. Moreover, he is Edomite. And the Lord said: You shall not abhor an Edomite, for he is your brother. And it is also written: "And Moshe sent messengers from Kadesh unto the king of Edom: Thus said your brother Israel" (Numbers 20:14). And it was said: "Was not Esau Jacob's brother (...) But Esau, I hated" (Malachi 1:2). And He said to us not to abhor the Edomite. And how can we not abhor the one that the Lord said He abhors? And indeed, it is about Amalak, concerning whom we were ordered, "That you shall blot out the remembrance of Amalek" (Deuteronomy 25:19). He gave the cause and ordered the meaning for the obligation, because of his evil action that he did to us when we left Egypt, and because his power is in the sword. For it was said: "And by your sword you shall live" (Genesis 27:40). And it was said: "Lest I come out with the sword against you" (Numbers 20:18). And it was said against it: "And Yehoshua discomfited Amalek and his people with the edge of the sword" (Exodus 17:13). For our power is also the power of the sword, for it was said: "And a two-edged sword in their hand. To execute vengeance upon the nations, etc." (Psalm 149:6). And because the Lord ordered us and said to us not to fight Esau, Amalek, and his evil sons, he was compelled to death.

Know that there are wonders here in the heritage of the land that is separated for the families of the nations upon which the providence is separated from this to that. And it is very far from His providence upon His people. For the children of the concubines to which the Lord gave names of impurity are not equal to the children of the people of the Holy Spirit, who are the children of the women that were delivered to us by the Lord by His mercies – [who

are] names of purity in all the ways of the *Torah*. And the secret of the heritages will be known from His saying to us about Esau, Moab, and Amon – not to fight with them about the heritage of the land. As it was said, "Because I have given mount Seir unto Esav for a possession" (Deuteronomy 2:5); "Because I have given Ar unto the children of Lot for a possession" (Deuteronomy 2:9) – and also unto Amon. And He said: "For I will not give you of his land for a possession" (*ibid.*). And He revealed the habit of the physical providence upon the nations according to the heritages by recalling the expulsion of one nation from another, by saying about the land of the children of Moab: "The Emim dwelt therein aforetime" (Deuteronomy 2:10). "And in Seir, the Horites dwelt aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them" (Deuteronomy 2:12). And so, about the children of Amon it was said: "And when you come near over against the children of Amon, neither harass them, nor contend with them; for I will not give you the land of the children of Amon for a possession; for I have given it unto the children of Lot for a possession. That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the Amonites call them Zamzummim, a people great, and many, and tall, as the Anakim; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead; as He did for the children of Esau that dwell in Seir, when He destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day; and the Avim that dwelt in villages as far as Gaza, the Caphtorim that came forth out of Capthor, destroyed them, and dwelt in their stead" (Deuteronomy 2:19-23). Behold

and be amazed from the possessions, the heritages, and the expulsions of a nation from before another. And understand this from His saying: “Not for your righteousness, or for the uprightness of your heart, do you go to possess their land; but for the wickedness of these nations the Lord your God does drive them out from before you, etc.” (Deuteronomy 9:5). From all these matters, you will understand that what is destined to happen will happen according to the way of the *Torah*. And our Rabbis of blessed memory said that the Lord does not repay the nation until the time of its banishment. And from what was in our days – that a king was banished from before a king, as a nation that runs from before another, as the weak that runs away from the hero, and as the lamb that runs away from the lion – the intellectual person that examines [this matter] will understand that necessity for the time to come, so that a nation that dwells in the land runs from before us quickly in our days. And so it will happen with the thoughts of man, for one runs away from before the other. Also, [so is] in the inclinations, and it is the strongest of all wars.

Portion *Vehaya Ki Tavo El Ha-Aretz* (Deuteronomy 26:1-29:8)

After Moshe our Rabbi of blessed memory completed the matters of the Precepts, he began telling us about what we should do when we come into the land. And he said: “That you shall take of the first of all the fruit of the ground (...) and you shall put it in a basket” (Deuteronomy 26:2). “And you shall come unto the priest that shall be in those days, and say unto him: I profess this day unto the Lord your God, that I am come, etc.” (Deuteronomy 26:3) – until the end of that entire tale that is told in the holy language from “A wandering Aramean was my father” (Deuteronomy 26:5) up to “And now, behold, I have brought the first of the fruit of the land, which You, O Lord, have given me” (Deuteronomy 26:10). “And you shall rejoice in all the good, etc.” (Deuteronomy 26:11). Moreover, “Then, you shall say before the Lord your God: I have put away the hallowed things out of my house” (Deuteronomy 26:13), up to the completion of the verse, “Look forth from Your holy habitation, etc.” (Deuteronomy 26:15), with the prayer, “And bless Your people Israel, and the land that You have given us, etc.” (ibid.) – in the matter of the action. Behold, in this entire matter He revealed to us the secret of the *Sefirot*, and He began from the beginning in the secret of *Alef*, with *Mem* as the last one in the secret of *Yud*. And after revealing all this, He said: “This day, the Lord your God commands you to do these statutes and ordinances, etc.” (Deuteronomy 26:16); “You have avouched the Lord this day, etc.” (Deuteronomy 26:17); “And the Lord has avouched you this day, etc.” (Deuteronomy 26:18); “And to make you high above, etc.” (Deuteronomy 26:19). Behold how many good virtues for

the place are upon us. And he commanded us, by saying: "Keep all the commandments that I command you this day" (Deuteronomy 27:1). "That you shall set you up great stones" (Deuteronomy 27:2) – is a hint at the letters that are seen in the sight of prophecy. "And plaster them with plaster" (ibid.) – is a hint at the name of *Shaddai*. "And you will write upon them all the words of this law, when you are passed over, etc." (Deuteronomy 27:3). All this, he ordered to do in mount Ebal, and he ordered to build there an altar of unhewn stones to offer burnt-offerings and peace-offerings thereon. And it was said: "And you shall write upon the stones all the words of this law very 'plainly' (היט"ב = 26)" (Deuteronomy 27:8). The holy name upon which is all the meaning was written very plainly. "In the blessing" (בברכ"ה = 229) there is a sign for redemption in its length, and I shall bless you in the sixth thousand for the years of Creation with the completion of the one thousand two hundred twenty-two years of the house. He immediately began to inform us about the secret of mount Ebal and mount Gerizim. "These shall stand upon" (Deuteronomy 27:12) the *Yud* (י = 10) of the tent of meeting "To bless" (ibid.). "And these shall stand" (Deuteronomy 27:13), the *Vav Yud* (י' ו' = 16) of the tent of meeting, "For the curse" (ibid.), "To bless the people" (Deuteronomy 27:12) with the blessing of the Lord – *Yud Vav Yud* (י' ו' י'). Here, he wrote it very plainly in seventy languages: *H HY HYT HYTB* (ה הי היט היטב, doing good = 70), [=] 'blood liver' (ד"ם כב"ד), [=] 'blood and ink' (ד"ם ודי"ו), [=] 'Adam and Eve' (אד"ם וחו"ה), [=] 'he smote and that one' (הכ"ה והל"ה), [=] 'his sentence is' (קח"ל ר"ם) to inspect the judgment, 'a loud voice' (קח"ל ר"ם = 376), [=] 'peace' (שלום) unto all Israel. And we do not need to prolong the matter of the blessings, and all the

more so the curses, for it is not possible to take a thing out of them from its simplicity. For they are the peg on which all hangs with two witnesses, which are 'the cursed Haman' (אור"ר המ"ן = 502) and [=] 'the blessed Mordechai' (בר"ך מרדכ"י). And the rule is that the blessing – its cause – is the worship of the Lord, and its opposite compels the inversion up to "And no man shall buy you. These are the words of the covenant that the Lord commanded Moshe to make with the children of Israel in the land of Moab, besides the covenant that He made with them in Horeb" (Deuteronomy 28:68). And the wonder is the saying: "But the Lord has not given you a heart to know, and eyes to see, and ears to hear, unto 'this day' (הי"ם הז"ה = 78)" (Deuteronomy 29:3). Three holy names govern [=] 'this day' forever in three windows, whose secret is thus.

כו כו כו

And the name of the judgment also includes these three names,

כוי כוי כוי

'including, separating' (כולל"ם פורטי"ם = 481).

A	RV	R
B	RV	Ch

א' ר' ר'
ב' ר' כ'

“I will bless’ (אבר”ך = 223) the Lord, Who has given me counsel” (Psalm 16:7). The sign is one thousand two hundred twenty-two. ‘He enthroned’ (הכתי”ר = 635) [=] ‘three’ (שלש”ה) by the power of fire, wind, and water – the power of fire, wind in water. *Bet* is inside of them, ‘nor speaking thereof’. It is a hint from “Nor pursuing your business, ‘nor speaking thereof’ (ודב”ר דב”ר = 418)”, length and breadth being fifty. Length and breadth are blessing and curse, and also length and breadth are *Yud* relating to length, breadth, and depth.

The ‘Gathering of length and breadth’ (קבוץ אר”ך) (ורח”ב = 635)

is [=] ‘a cursed blessed’ (ארר”ר ברר”ך);

[=] ‘the blessing and the curse are a blessing’ (הברכ”ה) (והקלל”ה ברכ”ה).

‘My Name is the instrument of My recalling’ (שמי כלי) (זכרי = 647);

[=] ‘My recalling is the instrument of My Name’ (זכרי כלי) (שמי).

‘It is a barefaced lie’ (שק”ר וכז”ב) (635).

[=] Ask for remembrance; ask for blessing (בקשו זכר) (בקשו ברכה).

[=] Length is light, light (אור אור) (אור).

[=] ‘Desire is a blessing’ (חשק ברכה); [=] ‘blessed is his cast’ (ברכה כתו)

[=] ‘Blessed with Him’ (ברוך אתו),

[=] ‘the father sustains His time’ (אב קיו”ם עתו).

[=] ‘The point of his time’ (נקדה עתו) is the Lord’.

‘The sun’ (השמ”ש = 645) [=] ‘is cursed and blessed’ (ארור”ה ברוכה).

[=] Fire, blood, inclination (אש דם יצר).

Combine, know thereof, and discern that, from the going forth of the word, inside them there are *Vav*”*Vav* (ו”ו = 12). And it is also written: “Observe therefore the words of this covenant, and do them, that you may make all that you do to prosper” (Deuteronomy 29:8). If so, with the keeping of the words of the covenants and the action being an instrument, their essence is to achieve the actions with the intellect, for this is the reason that he gave about this – i.e. the meaning in all that I have ordered you to do is that you do to prosper. And therefore, the sages of blessed memory said: “The study is not the essence, but the action”. For the action is as the substance, and the intellect is upon it as its shape. If there is a male and there is no female, there is no birth. Also, if there is a female and there is no male, there is no birth. If so, the birth is being preceded by a male and female, and their accidents are as the connection and impregnation, and those alike. And so, they said with all this: Learning (*Talmud*) leads to action and action does not lead to learning. Therefore, the secret of both is ‘the learning and the action’ (התלמוד”ד) (911). Ordered, they are [=] ‘the beginning’

(ראשי"ת) to all. And it is the secret of *Bet Reshit* (ב' ראשית, in the beginning), and it is carved in the middle of two inclinations. And this is because

A' B'

are the inclination of two things.

The name of the first is *RV"R* (ר"ר = 406), and its secret is the enchanting [=] *Th"V* (ת"ו).

And the name of the other is *RVK* (רוך, softness), and its secret is as it is.

And it is the inversion of *QV"Sh* (ק"ש = 406) *A"B*, either soft or hard.

And so are the remainders, and understand them!

Portion *Atem Nitzavim* (Deuteronomy 29:9-31:30)

"You are standing this day all of you before the Lord your God: Your heads, yours tribes, your elders, and your officers, even all the men of Israel. Your little ones, your wives, and your stranger that is in the midst of your camp, from the hewer of your wood unto the drawer of your water" (Deuteronomy 29:9-10). Behold the portions of the leaders and the portions of those lead, how they are separated as the order of Creation. Indeed, all his opinion and the opinion of the *Torah* is about the warning of idolatry, and by the way of being abhorred from the land. As He said: "Lest there should be among you a root that bears gall and wormwood; and it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying: I shall have peace, though I walk in the stubbornness of my heart" (Deuteronomy 29:19) – so that the 'watered be swept away with dry' (הר"ה א"ת = 758), so that [=] 'the *Torah* and the precept' (תור"ה ומצו"ה) be swept away. "The Lord will not be willing to pardon him (...) and all the curse that is written in this book shall lie upon him, and the Lord shall blot out his name from under heaven; and the Lord shall separate him unto evil, etc." (Deuteronomy 20). "Even all the nations shall say: Wherefore the Lord has done thus, etc.; then, man shall say: For they forsook the covenant of the Lord, the God of their fathers, etc., went, served other gods, and worshipped them, gods that they did not know, and that He had not allotted unto them" (Deuteronomy 29:23-25). "And the Lord rooted them out of their land, etc." (Deuteronomy 29:27) – up to the end of the matter,

“The secret things belong to the Lord our God; but the things that are revealed belong to us and to our children forever (לָנוּ וּלְבָנֵינוּ לְעֹד), so that we may do all the words of this” (Deuteronomy 29:28). *Yud*”*Alef* (11) letters are with a *Nikud* (vowel points). The word ‘unto us’ (לָנוּ) has three points upon it, a hint at the three first *Sefirot* – and their secret is God. ‘And to our children’ (וּלְבָנֵינוּ) are seven vowel points upon it, a hint at the seven *Sefirot* that arise from the first one – and their secret is ‘and the children of God’ (וּבְנֵי אֱלֹהִים = 154). And behold, the secret is explicated.

The concealed:	The root is	Conceal ed	And revealed
And the revealed:	The bow	Is revealed	And concealed

Tav (ת) is concealed and *Tav* is revealed. Sum up *Elohim*, *Alef*, and *Yud*, and you will find in their generality the letters that are ‘the silk’ (זֶהְרֹרִית = 828) [=] ‘of lusts’ (הִתְאוּרִית); the minister of the inclination is the root. Therefore, it is revealed and concealed. The letter *Ayin* (ע) has one point upon it, a hint at the ‘secret of God’ (סֵד = 70) ‘and the children of God’ (וּבְנֵי אֱלֹהִים = 156) that have ‘to stand’ (לַעֲמֹד = 150) together and do all the words of ‘this *Torah*’ (הַתּוֹרָה הַזֹּאת = 1029), [=] ‘the middle of the letters’ (אֶמְצָע הָאוֹתִיּוֹת). And the secret of the ‘middle of the twenty-two’ (אֶמְצָע עֶשְׂרִים = 1577) is ‘letters’ (אוֹתִיּוֹת = 823). If so, behold, it is explicated that we should do all the words of

the letters – twenty-two letters. And behold, there are *Yud Sefirot* – superior points, God and the children of God for our children and us. *Ayin* is the secret. Here is the element of the *Kaf*”*Bet* (22) letters. *Yud* is the ‘secret’ (סֵד = 70) of [=] *Ayin* nations, *Ayin* languages. The hint at the seventy languages is the hint at the combination of letters itself. For back and front are a hint at the word *Alef*”*Tav* (401), and their secret is that they returned from back and forth – *BTPT*”*Y* (בִּטְפֹּטִי = 110). Sum up all, ‘all the words of this *Torah*’ (אֵת כָּל דְּבַר־יִי הַתּוֹרָה הַזֹּאת = 1696), and you can make countries. And you will know how to make the title of the Work, to make the seal of the beginning – circumcision, four living creatures. The hint is ‘and he circumcised’ (וּמָל = 76) his Work upwards and downwards, which are ‘countries’ (אֲרָצוֹת = 697) to make good and evil, blessing and curse, the [=] ‘religion in the land’ (דִּת בְּאֶרֶץ). And according to what I have hinted, he recalled in the matter of repent the word of the heart, which is the essence of the entire covenant. And he included in it all the Precepts by saying, “Written” (Deuteronomy 29:20), and by saying, “For this commandment” (Deuteronomy 30:11). And in the repent, he hanged the ingathering of the exiles. And behold, for the blessing and the curse already passed, and there is nothing missing except a repent from us and a word from God to our hearts. For it is the cause of our love of God with all our hearts and *Nefesh* for our lives. And the curses will revolve toward our enemies, for man can never be without good and evil, blessing and curse, and death and life. For our species cannot be without righteousness, wickedness, and mediocrity, and without truth and lie that are merged. Therefore, He hanged everything in our selection and said to us: “But the word is very near unto you” (Deuteronomy 30:14). The word of man is: “In your

mouth, and your heart, that you may do it" (ibid.). And He further said: "See, I have set before you this day life and good, and death and evil" (Deuteronomy 30:15). And He said to us that all hangs in our hands. And all is for loving the Lord and following His ways, in order to keep the love between Him and us, and keep His Precepts, statutes, and ordinances, and all that is drawn with Him. "But if your heart turns away, and you will not hear, but shall be drawn away, and worship other gods, and serve them" (Deuteronomy 30:17). See that all the strengthening of the *Torah* is because of the fear of idolatry. "I declare unto you this day, etc." (Deuteronomy 30:18). "I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse; therefore, choose life, that you may live, you and your seed; to love the Lord your God, to listen to His voice, and to cleave unto Him" (Deuteronomy 30:19-20). And all this is because "That is your life, and the length of your days, etc." (Deuteronomy 30:20). And they brought a hint of the resurrection from His saying, 'to give them', and the hint is: "Which the Lord swore unto your fathers, to Abraham, to Yitzchak, and to Jacob, to give them" (ibid.) – a hint at His name that is square in its letters, and they are four letters. *Y' PO' Y' Q', H' PO' H' K"H* ('ה' פֶּעַי 'ק', 'י' פֶּעַי 'ה') – hence 'priests' (כהני"ם = 125). *V' PO' V' L"V, H' Po' H' K"H* ('ה' פֶּעַי 'ו' לִו, 'ה' פֶּעַי 'ה') – hence 'the Levites' (הלוי"י = 61). And the secret is: 'God, priest, Levite' (אֲדֹנֵי כֹהֵן לֵוִי = 186).

After Moshe completed these matters, he wished to furthermore strengthen them with all his power. And he strengthened their hearts with the Lord at the beginning, and then strengthened them to stand against their enemies with all their power and not to fear them at all. And he

said: "Be strong and of good courage, do not fear, nor be affrighted at them; for the Lord your God, He it is that does go with you; He will not fail you, nor forsake you" (Deuteronomy 31:6). And this is from the side that the bravery is in the heart. And according to one opinion, the heart takes it out into action after a multitude of study of war in the rest of *Middot*. And so, he said to Yehoshua: "Be strong and of good courage" (Deuteronomy 31:7). And the hint is: "At the end of every seven years, in the set time of the year of release, in the feast of *Succoth*. When all Israel is come to appear before the Lord your God in the place that He shall choose, you shall read this law before all Israel in their hearing. Assemble the people (...) that they may hear, and that they may learn, fear the Lord your God, and observe to do all the words of this law" (Deuteronomy 31:10-12). This is what was hinted above, and the meaning is that the hearing is the cause for the study, the study is the cause for fearing God, and the fear is the cause for keeping the action. And therefore, he hinted by saying, "And that their children, who have not known, may hear, and learn to fear the Lord your God, etc." (Deuteronomy 31:13), up to the saying, "To possess it" (ibid.). And a net spread upon Tabor, and so *Tishri* (תִּשְׁרִי = 910) is [=] 'my net' (רֶשֶׁתִּי), but *Nissan* (נִיסָן = 170) is [=] 'my sign' (סִימָנִי). And both of them include 'the head' (הֶרֶא"שׁ = 506) with 'the tail' (הֶזֶנ"ב = 64) of the 'dragon' (תַּנִּינִן = 510) according to the power of one hour, whose secret is *ThThR"P* (תִּתְר"פ = 1080). And it [=] 'solves' (פֶּתַר־ת) all the dreams and all the prophecies, and also [=] 'sews' (תִּפְר־ת) all the clothes of existence warp and weft.

After all the matters were completed, the kind *Torah* was agreed upon by the Lord with Moshe in all that he said

from these things until 'to possess it', by saying after all the words of Moshe: "And the Lord said unto Moshe, etc." (Deuteronomy 31:14) – that did not come into it until here. "And Moshe and Yehoshua went, and presented themselves in the Tent of meeting. And the Lord appeared in the Tent in a pillar of cloud; and the pillar of cloud stood over the door of the Tent" (Deuteronomy 31:14-15). Then, the Lord informed Moshe about the matter of the future of the people. And He said to him: "Behold, 'you are' (הנ"ך = 75) about to sleep with your fathers; and this people will rise up, and go astray after the foreign gods of the land, whither they go to be among them, and will forsake Me, and break My covenant that I have made with them. Then, My anger shall be kindled against them (...) so that they will say in that day: Are not these evils come upon us because our God is not among us? And I will surely hide My face in that day (...) in that they turned unto other gods" (Deuteronomy 31:16-18). See how the Lord – blessed be He – revealed the secret of the truth of providence upon us in this entire matter. And the writing of the poem is for a proof, and so is the *Torah*. And also, this is a constant necessary *Pshat* (simple meaning). "And teach it the children of Israel; put it 'in their mouths' (בפיה"ם = 137)" (Deuteronomy 31:19) – [=] 'a *Kabbalah*' (קבל"ה) by mouth. And so Moshe did, for it was said: "So, Moshe wrote this song the same day, and taught it to the children of Israel" (Deuteronomy 31:22). And [so is] all the matter until where it is written: "To witness against them" (Deuteronomy 31:28) – the method of *Resh* – "Heaven and earth" (ibid.) – the superior and the inferior being witnesses for us and for the Lord, Who is the judge that decides between the two inclinations that always fight. "And Moshe spoke in the ears of all the assembly of Israel

the words of this song, until they were finished" (Deuteronomy 31:30).

Portion *Haazinu* (32:1-52)

Concerning this song, with the possibility that its words will be understood with the precision of the matters, the truth of their understanding depends on the combination of the letters. If so, how can it be possible to prolong it according to our ways and shorten it with leaping (*Dilug*) in it more the lengthening and broadening? Therefore, I will hint in it at this, from its callings ‘this song is the brightness for you’ (הז"ו ל"ך השיר"ה הזא"ת = 1011), and ‘the warning of a man’ (הזהר"ת האי"ש = 933). It is that which is straight until the innocence from their knowledge. Give ear: Male He made him and riding. And He showed him that ‘the brightness [will come to] his heart’ (הז"ו לב"ו = 66). Behold, the three powers are our powers. Enoch is *Metatron*, who is my witness. *VHY"H VHV"H VYHY"H* (והי"ה וה"ה וה"ה = 84) is the wheel of [=] ‘power, power, power’ (כ"ח כ"ח כ"ח), and the end of their words retrospectively are that his light is not the hint at the brightness of the light. All is His brightness – ‘*Zain* and *Hey*’ (זי"ן וה"א = 79). Give ear: [=] ‘He is *Zain*’ (זי"ן), He is intellect, He is the cause for each species of *AHVV* (אהוי) – grain and wheat. This is what you should do to the whole song up to “And does make expiation for the land of His people” (Deuteronomy 32:43). His land is the four edges of the land of Israel, four-hundred *Parsas* on four-hundred *Parsas* (Persian miles) to its length and breadth. He hinted in it at the ‘thousand’ (א"לף) *Middot* of the Lord. He made expiation for the death of His people, and He made expiation for the land of His people. “The words ‘of this song’ (השיר"ה הזא"ת = 933)” (Deuteronomy 32:44), ‘the words of this *Torah*’ (דבר"י

= 1245). And the secret in them is because ‘this *Torah*’ (התור"ה הזא"ת = 1029) tells [=] ‘the warning of the sign’ (הזהר"ת האר"ת), but ‘this song’ (השיר"ה הזא"ת = 933) tells [=] ‘the warning of the man’ (הזהר"ת האי"ש). And he said for the third time: “To do all the words of this *Torah*” (Deuteronomy 32:46). And he added in the second, ‘observe’, and in the third, ‘to observe’. And he said: “For it is no vain thing for you” (Deuteronomy 32:47). And its recalling is in it. And if it is vain, it is not for you, because of your short studying and the lack of understanding that you have in everything. And after that, he said: “Because it is your life” (ibid.) – [showing] how much we need to grow strong in the thing. “And through this thing, you shall prolong your days, etc.” (ibid.) – until ‘to possess it’ again. And the matter of mount Abarim and the matter of mount Nebo and those alike will be known from their combination. And we already discussed them a little, and that is enough. And we already spoke of the saying, the reason for preventing his passage of the Jordan in its place, and also here, where it was said: “For you trespassed against Me in the midst of the children of Israel (...) for you did not sanctify Me in the midst of the children of Israel” (Deuteronomy 32:51). ‘Me’ (אות"י = 416) is in full spelling, and there is nothing complete as this in the entire *Torah* – and it is a great secret. And ‘there’ (ושמה) and ‘Moshe’ (ומשה) are equal. “For you shall see the land afar off; but you shall not go there into the land that I give the children of Israel” (Deuteronomy 32:52). “Afar off” – from grain – “You shall see the land”. Go out, behold, and see: *Mem"Nun Gimel"Dalet* (מ"נ ג"ד = 97). And the manna is as the seed of Gad. It is [=] ‘from Gad’ (מ"ן ג"ד), fish, water from fish. “You shall see the land” – you shall see lands, you shall

see the four living creatures. “But you shall not go there” – for the Holy God. *Dalet* (4) harsh languages is the secret of the holy language for His holy name. “Into ‘the land’ (פֶּה הָאָרֶץ = 296)” – into [=] ‘the midst of the waters’ (אֶמְצָע הַמַּיִם). *Hey* “*Tzaddi* (חֵץ = 95) – its secret is ‘Mars’ (מַאֲדִים). *Alef* “*Resh* (רֶשֶׁת = 201) [95+201=296] – its secret is ‘middle’ (אֶמְצָע). ‘Moshe’ (מֹשֶׁה = 345) – its secret is ‘fire of blood’ (אֵשׁ דָּם). ‘Aaron’ (אַהֲרֹן = 256) – its secret is [=] ‘the midst of the sea’ (אֶמְצָע הַיָּם), ‘the selfsame day’ (עֵצָם יוֹם). And therefore, He hinted him that selfsame day. The selfsame flood ‘deserves peace’ (בִּרְשׁוֹת שְׁלוֹמָם = 578). ‘Unto Moshe’ (אֶל מֹשֶׁה = 376) a loud voice [spoke] ‘that selfsame day’ (בְּעֵצָם הַיּוֹם הַהוּא = 280), saying: The brightness of the midst of the heart that rushes the brightness of the midst from the heart of the gall. And in them, there are many. Combine and convert them, and you will achieve their secrets. And if you do not move them, they will not move you. And if you do not wake them, they will not wake you. See and understand the secret of male and female, and how this drives that. And the movement, as the touch of flesh, gives birth to heat, the heat procreates dryness, the dryness hardens and freezes the moisture, and the pure moisture shows the shapes behind it for those examining it, until the examining image emerges in the likeness from the power of fear to the *Midda* of bravery. And the sight fights with that which is seen, scaring and frightening. And it is neither afraid nor scared, while the seer is afraid and scared. And this drives him back until he studies the strength of habit, with the courage of studying time after time.

Portion *Ve-Zot Ha-Bracha* (Deuteronomy 33:1–34:12)

“And this is the blessing wherewith Moshe, the man of God, blessed the children of Israel before his death” (Deuteronomy 33:1). The matter of this blessing is the root of the redemption of Israel, and it should be made as clear as possible. And the proof is the saying at its beginning: “The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy; at His right hand was a fiery law unto them” (Deuteronomy 33:2). Concerning the cause for the sights from the religion of our days, the *Midda* of His left hand, this is a great prophetic secret. “The myriads holy” – a speaking request, asking for a lustful thing. “Receiving of Your words” – from a speaking fire, from the shape of the *Nefesh*, the speaking man. “The heads of the people were gathered” – receiving the *Torah*, as it was said: “Moshe commanded us a law” (Deuteronomy 33:4). A tongue ordered the *Torah*, the language of the *Torah* orders. “Inheritance” (ibid.) – ‘the heads’ (רִאשִׁים = 551) [=] ‘ordering’ (שְׁמוּרָה) [=] ‘from a line’ (מְשׁוּרָה) [=] ‘the world of intellects’ (עוֹלָם הַשְּׂכָלִים), [=] ‘which keeps’ (מַהֲרֹשׁ אֶת) [=] ‘from the head the vapor’ (הַשּׁוֹמֵר) (ibid.) – the Jewish *Nefesh*, the assembly of Israel. The mother of Yehuda is concealed for the mother: “And this is for Yehuda” (Deuteronomy 33:7). The blessing came after: “Let Reuven live, ‘and not’ (וְאֵל) die ‘in that his men become few’ (וְאֵל) (Deuteronomy 33:6). Equal to them is: Let Reuben live after his children. “Hear, Lord” (Deuteronomy 33:7) – is a hint at Shimon. “His hands shall contend for

him" (ibid.) – his children were many, "And You shall be a help against his adversaries" (ibid.). He was producing a seed from his shape. The seed of Yehuda is from his running, from his shape. "And of Levi, he said" (Deuteronomy 33:8) – to him he will say: "They shall blow an alarm for their journeys" (Numbers 10:6). "Your Thummim and Your Urim be with Your holy one" (Deuteronomy 33:8) – Your holy man will question 'Your Thummim and Urim' (תמי"ך ואורי"ך = 719) for 'an answer' (תשוב"ה), for you 'holy' (חסיד"ך) one, for the understanding man. "Whom You did prove at Massah" (ibid.) – with the inversion of her husband. "Strive" (תריבה"ו) – the Holy Spirit. "At the waters of Meribah" (ibid.) – the waters of mount Ebal. "They shall teach Jacob and Your ordinances, and Israel Your law; they shall put incense before You, and whole burnt-offering upon Your altar. Bless, Lord, his substance, and accept the work of his hands" (Deuteronomy 33:10-11) – 'From his place' (ממקומ"ו). It is already known that there is no end to this way, and the meaning is very wonderful in all this. And the order is for Benjamin, Josef, Zvulun, Yisaschar, Gad, Dan, Naftali, and Asher. And the end of all is: "Happy are you, O Israel, who is like unto you? A people saved by the Lord, the shield of your help, and that is the sword of your excellence! And your enemies shall dwindle away before you; and you shall tread upon their high places" (Deuteronomy 33:29).

And the matter of the death of Moshe is up to "As the Lord commanded Moshe" (Deuteronomy 34:9). It is hard to prolong its combination, and there is no need to take it out from its *Pshat* (simple meaning) in any way. "And there has not arisen a prophet since in Israel like unto Moshe" (Deuteronomy 34:10). And the reason is: "Whom the Lord

knew face to face; in all the signs and the wonders, which the Lord sent him to do" (Deuteronomy 34:10-11). Moshe kept the works and the *Torah*, From the hint: "To do in the land of 'Egypt' (מצרי"ם = 380)" (Deuteronomy 34:11) – [=] 'heaven' (רקיע"ע = 380) is the [=] 'fog' (ערפל) 'for the Pharaoh' (לפרעה = 385), [=] 'the heaven' (הרקיע) is [=] 'the fog' (הערפל). "And to all his land" (ibid.) – here are all the haters. Indeed, the secret of the wonderful powers that He ordered in the superior and the inferior, making them in the sight of all the close lovers, will be revealed from the combination of the first verse of the *Torah* with the last one in it. And these are both of them.

"And in all the mighty hand, and in all the great terror, which Moshe wrought in the sight of all Israel."

"In the beginning, God created the heaven and the earth."

These two verses reveal most of the secrets of the *Torah* in their generality, and the number of their letters is 'a power is that I will be *YHV"V*' (אהי"ה יהו"ה = 75). And it is [=] 'a power in man' (כ"ח באד"ם) to keep the Precepts for His honor according to His Names – blessed be He. And the rule is [=] 'with wisdom' (בחכמ"ה). Say [=] 'to them' (לה"ם), [=] 'and the prophecy' (והנבוא"ה) is a power in man. And the number of their words is *Alef"Vav Yud"Bet* (א"ו י"ב), while its inversion is [=] 'the loving' (האורה"ב). And the hint is 'the golden hand' (היד) – *Yud" Tet Ayin"Hey* (י"ט ע"ה = 94) for both. And the secret is [=] 'a drop' (טפ"ה). The power will incline in the power of man, for good is in them. For good is in man,

and the number of their calculation is in *A"Th Ba"Sh* (א"ת ראש הטפה) 'the head of the drop'. And the rule is 'the bond in *A"Th Ba"Sh* (קשר א"ת ב"ש = 1303), [=] 'a gate for the daughter of fire' (שער לבת אש). Indeed, concerning the ways of their combination, when they are taken from each word – even from the biggest one, which is the word *Bereshit* (in the beginning) – its essence will reach without a *Nikud* in its combination *ThSh"K* (תש"כ = 720) combinations, which are called houses built from six stones – i.e. six letters. Indeed, from the word *Reshit* (beginning), which has five letters without analogies, will be built *Kuf"Bet* (ק"ב = 102) houses. This number is worthy of being the beginning, for the number of its letters is 'six' (ש"ש = 600). It stems from *Hey*, and all is fire, while the thorn-bush (הסנה = 120) is water, wind. Or you can say: The thorn-bush is fire, water, and wind. [=] *Samech* (סמ"ך) is the tent of meeting. And the combination of the rest of the words is easy, but the way of requital and weight are divided [in a way] that is hard to arrange. This is from their rule: *Reshit* is *ThThQY"A ThThQT"B ThThQCh"G ThThQZ"D ThThQV"H* (תתקי"א תתקט"ב תתקה"ג תתקז"ד תתקו"ה). Now, take their ends from the first to the last ahead, and you will find *A' B' G' D' H'* (א' ב' ג' ד' ה'), and they are the five *Sefirot* – three odds AND two pairs, *A'G'H' B'D'*. And [take] also the remaining that are close unto them backwards. And you will begin from the last and go up to the first. And you will find *VZChT"Y* (וזחט"י), and they are another five *Sefirot* – two separated and three pairs, *Z'T' V'Ch'Y'*. Add the odds with the odds – and they will be *A'G'H'Z'T'* (א'ג'ה'ז'ט') – and the pairs with the pairs – and they are *B'D'V'Ch'Y'* (ב'ד'ו'ח'י'). Add them two by two as their order – odd with pair – and they will be *AB' GD' HV' ZCh' TY'* (אב' גד' הו' זח' טי').

Behold, half the name in the entire name of the *Yud Sefirot*, which are *Yud* stones, build the first five house. And when you invert them, they will be *BA' DG' VH' ChZ' YT'* (בא' דג' וה' חז' יט'). And their secret will be *Y"H* (י"ה) as well. And then, give *Alef* (אלף) a connection with each one of the nine letters in this way.

AB' AG' AD' AH' AV' AZ' Ach' AT' AY'

אב' אג' אד' אה' או' אז' אח' אט' אי'

Invert them again, and you will find that their number is as the number of the seal of the six edges – and so is all. See how much you need this knowledge, for from it you will know the essence of yourself forever. If so, from this you will know that the secret of the word *Bereshit* is *Bet Reshit*. And if you say, "In the beginning, God created", you will find its order to be 'Baba, head, title, word' (בבא ראשי תאר מילה). And the proof is that their combination created the layer of seed – the *Hey* (5) heavens and the *Hey* earths. And this is what I revealed to you about the *Yud Sefirot*: *Hey* of them are heavenly and superior, while *Hey* of them are earthly and inferior, as I drew them for you. And behold, the organ of the layer of seed is the organ of circumcision in the uncircumcised, a minister without word, the minister of the four living creatures, whose secret is *BB"A* (בב"א = 5). This is to say that they connect two with two and return as a single body. As the Work of Creation, so is the Work of the Chariot. And here is, if so, the secret of *Bereshit* combined in the *Yud"Alef* (eleventh) of *Tishri*, and its secret is in the net of *Yud"Alef*.

And its interpretation is in the name of *Yud" Alef*, until it reaches the secret of the name *V"H* (ו"ה), as I have written. And from this, you will understand this secret.

ט'	פ'	ה'
ח'	מ'	ה'
ז'	כ'	ה'

Here is the secret of the cities of refuge that are found in the secret of the Garden of *Eden*, and also in the middle. Behold and be amazed from the secret of Creation and from its order.

נטעים (seedlings)

ט	ח	ז
פ	מ	כ
ה	ה	ה

The superior are inverted in their order, and the middle ones are like them in the second shape. And this is because those in the first column, when they go ahead as they were written, they go and are lacking. And when they go backwards, they are added upon. And this is according to the first addition and lack, which are in the first virtue – one, one, one (אחד אחד אחד). And concerning those in the second column, their order is a multiplied order, and they are in the second virtue. But the way is equal for them in the addition and the lack. Indeed, these are units and those are multiplied. Those in the third column will

determine the seal of the name according to the existence of the male and the female like him. And with them, the existence was complete, as the secret of the combination of the entire name, which is hinted in the verses of the gentle *Torah* of God like this.

יהו	ה	רום	מעלה
יה	ה	ותחת	ומטה
הוי	ה	מזרח	פנים
היו	ה	ומערב	ואחור
ויה	ה	דרום	ימין
והי	ה	וצפון	ושמאל

True will be the mount of the house of God. A sign in mount Tzion will not fall. After this, you need to examine like this each thing, and know that the combination is like this, sometimes.

<i>Bet</i>	<i>Reshit</i>	חות"ם שר"ש (ענ"ף) 'Seal, root, branch'
Israel		בחצ"י הש"ם השפ"ע 'The abundance in half the Name'

It is a seal open and closed, an open and closed seal – *P'S'Ch* ('פס'ח'), a heart concealed in the secret, concealing a secret in the heart; his power conceals a secret. And the secret of 'concealed' (נסת"ר = 710) is [=] *ShY"t* (שי"ת), including [=] 'two inclinations' (שנ"י) (מציר"י). And they are [=] 'drawing the thought' (יצר"ם).

ספר"י) (=) 'the books of the *Sefira*' (המחשב"ה), (=) 'calculating the calculation' (מחשב"י) (הספיר"ה), (=) 'calculating the calculation' (מחשב"י). And here, a calculation was calculated. And with them, the calculation ruled until the end.

See and understand the unanimous wonders that emerge one after another from the combination of the letters. Therefore, after completing this fifth book – I praise the Lord – which is the core of reproofs, having completed the whole Pentateuch with God's help, I wish to seal everything and give to the hands of the friends the adjuring that I recalled as the cause for the writing – 'a thread' (פתי"ל = 520) on which they can hang all the five keys 'together' (יח"ד = 13). And this Pentateuch will be for you a good 'reward' (שכ"ר = 520) from the name contained within with its secret including [=] 'death and life' (מחית וחי"ם). Therefore, I have called it [=] 'a thread', for it is [=] 'for the gullible' (לפת"י), [=] 'putting him to death, and he lives' (ממית"ו וח"י). And it adjures for the sage. And if it is [=] 'a reward' [=] 'for the dead' (למתי"ם), it is a punishment for the living according to [=] 'the leader of the letter' (מנהי"ג האות). This is the secret of [=] 'the thread', whose sign is: "A thread of blue. And it shall be unto you for a fringe, that you may look upon it, and remember all the commandments of the Lord, and do them; and that you do not go about after your own heart and your own eyes, after which you use to go astray; that you may remember" (Numbers 15:38-40).

Know my dearest
children, for you are my
witness,

פ"ה

That the secret of this
thread I will not combine

ת"ו

Unto you, but I will place
it in your hand to combine
it

י"ד

And revolve it as you
wish, to examine your
knowledge of it.

ל"ד

And I will say that I have put it as a metaphor to my words. Know that truly, whoever thought of coming unto the room of the Lord until he knows Him from himself in a true recognition according to the power of mankind needs to put his *Nefesh* in his hand and examine the *Neshama* of the spirit of life that was breathed into his nostrils. And he should grow wise in it in its emergence. And when it comes, it triples the holes that answer to the throat and of which they are branches. And the airy wind that is breathed, emerges, comes into it, revolves, inverts, and changes. Sometimes, it enters in large quantity and sometimes in scarcity. And sometimes, it emerges in large quantity and sometimes in scarcity. Sometimes, the breath will be drawn and emerge in large quantity, and when it returns after its emergence it will be scarce. And sometimes, it will come from the outside in large quantity with a long drawing, and when it emerges after its coming it will be scarce. See now the combination of the emergence of breath, the combination of its coming, its large quantity,

scarcity, equality, and inclination always with the change of its moments as long as the body is alive, by coming one after the other and emerging. And it is known that there is no coming after a coming if there is no emergence meanwhile, and there is no emergence after emergence if there is no coming meanwhile. If so, the secret of *Yud"Bet* always revolves from *Yud"Bet* to *Yud"Bet*, or from *Bet"Yud* to *Bet"Yud*, or from *Yud"Bet* to *Bet"Yud*, or from *Bet"Yud* to *Yud"Bet* in two bodies, as the likeness of a male and a female that give breath 'to each other' (ז"ה [עם] = 24). Thus, the wind in the nostrils emerged and came – it emerged and came, being combined between both. And the nature emerges and comes in nature according to the movement of the body. And this is because the movement that rushes in the body delays breathing and stops it. And when the body rests from its movement that rushes, the breathing will rush and demand to equalize its power, for it was stopped. Will also has the power to stop breathing for a little while, and the living being will not die because of it alone. But if one wishes to kill a man himself, he can do it in a moment by stopping his breath at the appropriate moment for the emergence, and he will immediately die. For in breathing hangs the spirit of life, and it is its dwelling. And the living *Nefesh* resembles in this by way of metaphor what is tied to it, being stopped in the internal air that is called a thread of blue by the *Torah* – a flourishing fowl that has wings and was imprisoned in a cage. For it, an opening will be opened from it, from where it can exit. And it will immediately exit, fly, and run away. And the bond of this *Nefesh* in the air is as the bond of the letter in the *Nikud* during the recalling, for they cannot be separated. And on this, it was hinted in the Book of Formation that He enthroned *Alef* with wind, tied unto it a crown, combined

them together, and created with them such and such. And so is *Mem*, and so is *Shin*.

The secret of *Alef* is man

אדם'

The secret of *Mem* is angel and it is him

מ' לאד'

The secret of *Shin* is *Satan* and it is him

ש' טי'

The three of them [=] 'are *Middot* (ה"ם מדר"ת = 495), and they are [=] 'the likeness of man' (דמו"ת אדם) in the secret of the living creatures – of which it was said that they had the likeness of a man. And by the way of man, [=] 'the *Middot* of man' (מדר"ת אדם) are enchanting, and upon them [=] 'man pours blood' (אדם שופך דם). And as I have hinted in the secret, all emerges, and a breath comes in. So, I will hint to you at the existence of the general details of the world that exists. This comes into it at its time, and something done at the right time is good – a good man. It is very good when he emerges and comes in, until he reaches the last essence. And at the beginning, as his body goes out from the stomach of his father and comes into the bowels of his mother, so his *Nefesh* goes out from the source of the *Shekinah* and comes into his body. For it is written: "And breathed into his nostrils the breath of life" (Genesis 2:7) – a breath that breaths and sucks life from its source. And from there, it sucks as a baby that draws milk from the breasts of his mother, suckles, and feeds from her blood by the way of metaphor, for it is her source of life. After he grows, he puts an end to his satisfaction, until he can combine with the creatures that came into this world one after another, which are now found together in one time. He immediately

goes out from the room in which he came and goes into another room that is new for him, and he is born into this world. And when his time comes to die, he goes out of this world and enters another, which is concealed from him this day in the truth of its essence. And from this revolving, the intellectual person will achieve that, when this is separated from this world and his *Nefesh* is separated from his body, it immediately goes into a world that is close to it. After that, it ascends from a world to another, until it reaches the highest world whereof there is nothing after. There is the place of its rest, and then it inherits the life of the World to Come forever and ever, and eternally. And so, you need to examine more the change of the air of breathing, and you will find that it changes into hot and moist, cold and dry. And this is 'a concealment' (נסת"ר = 710) that includes [=] 'two inclinations' (שני יצרי"ם), which are opposite. And this is the secret of their combination.

Hot and moist	'Wind' (רו"ח) = 214)	Cold and dry	'Ashes' (עפ"ר) = 350)
Hot and dry	'Fire' (א"ש) = 301)	Cold and moist	'Water' (מי"ם) = 90)

And if they are 'opposites' (הפכיי"ם = 155), their secret is a curse – 'children of opposites' (בניי הפכיי"ם = 227), [=] 'a blessing' (ברכ"ה). And this is the same as the secret of 'unto us and our children' (ל'נ' ו'ל'ב'נ'י'נ'ו'), which are with the *Nikud* – and we recalled it above: 'God and the children of God' (אלהי"ם ובניי אלהי"ם = 240). And these are also in their secret 'opposites and the children of the opposites' (הפכיי"ם ובניי הפכיי"ם = 398) – a curse

'and a blessing' (וברכ"ה = 233), heart and brain, the children of the heart and the brain, [=] 'the body of the world' (גוף העול"ם = 240) forever, hot and cold, fighting opposites, the hero being defeated. 'Moist and dry' (ל"ח = 350) are fighting opposites, and the hero was defeated. Behold in them two species that strongly fight and combine only *Kaf* "Dalet (24) times, and this is the sign.

חל	חלי	חקי	חק	חיל	חיק
קי	ק	ל	לי	ק	ל
לקי	לק	ליח	ליק	לח	לחי
ח	חי	ק	ח	קי	ק
קח	קיל	קה	קחי	קלי	קל
ל	ח	לי	ל	ח	חי
יחל	יחק	ילק	ילח	יקח	יקל
ק	ל	ח	ק	ל	ח

Hot Moist Cold Dry
Know that the combination of the four elements will reach up to here.

Fire Wind Water Earth

And this is also the way of their combination and revolving.

ארמ	ארעמ	אמער	אמרע	אערמ	אערמ
רמעא	רמאע	רעאמ	רעמא	ראמע	ראעמ
מערא	מעאר	מראע	מרעא	מאער	מארע
עארמ	עאמר	ערמא	ערמא	עמאר	עמרא

Yud"Bet against *Yud"Bet* *Yud"Bet* against *Yud"Bet*

Know that this way will reveal to you the paths of the Work of Creation and guide you how to achieve more movements in the Work of the Chariot. Truly and faithfully, know that if you do not know these ways that are called in general the combination of letters, even if you know the twenty four books that are the *Torah* in general, and if you know the six *Sidrei Mishna* by heart as well as my book, The Book by your kidneys (energy), the *Talmud* with its interpretations in a version by mouth in general and in the details of their details, you will not be able to reach with them any step from the steps of prophecy until you learn the combination of the letters and their paths. Even though with all this you will be from the generality of the righteous persons and from the generality of the followers that we recalled in the core of wisdoms – which is the first book – with this entire way you will come to no way from the ways of the true prophecy, and it will not be possible for you without first knowing the combination of the letters. And this is because, as you cannot know one thing from all that is written in the books until the disciple learns reading and connecting words, so you cannot know anything from this way until the disciple learns the wisdom of combination. Indeed, the wisdom of combination is not prophecy, as the knowledge of letters is not the wisdom of the *Talmud*. But it is the beginning of the entrance of prophecy. After this

knowledge, the ascending person will ascend from one step to another, until perhaps, if he wins, he will ascend to the step of prophecy. Therefore, it is not appropriate for any intellectual person to accuse anyone that combines with his combinations, even if he sees distortions and errors in most of his words. For he did not yet fully understand them, and perhaps he delivers in them meanings that are known to him and he wishes to conceal. And all these matters that I said so far in what was included under the rules that include the matter of the seal of thread are as a rod that awakes the sleeping. But this is the thread, and it is appropriate to interlace it until it is strong, and complete it by anointing it with the oil of anointment, until it is ready in the likeness of the candlewick – which is ready to cleave unto the fire until it illuminates and light abounds from it. And this is its secret: Candlewick, *Pey Tav Yud Lamed Hey* (פתילה פה תו יוד למד ה).

Know that all your organs, which are *RM"Ch* (248) organs, will speak to you when you receive the speech from the Holy Spirit. But not even one will speak when you do not receive it, even if you prophesized many times. And now that the spirit separated from you, there is no organ that speaks unto you. And so is each thing that has existence, and you will speak to it according to its name. if you are worthy, it will speak to you, and if not it will be silent 'as a mute' (כאל"ם = 91) – even if he is [=] 'an angel' (מלא"ך) and all the more so if he was not sent for you. And by speaking to him by his name, then you will know whether he answers you or not, whether what you said with your mouth is one of the Names of the Lord, either revealed or concealed, or if the name of that called is a name of an angel, or if it is the name of *Satan*, a devil, a name of a wheel, a name of a planet, a zodiacal sign, an

element, or the name of one of the things that are called still, vegetable, living, speaking, general, or particular. And if it answers, take heed, keep your *Nefesh*, and put your heart to understand who is he who answered you. For, according to it, you will be proved from His master. And if he did not answer you, and you call his name, know that this is a great punishment, and say the name again. And if he did not answer you at all, know that you need to know the cause for which he did not answer after you called his name – whether it is not because of a punishment. And if he did not answer you because you did not call his name, know that you still did not make the step of the internal human speech. So, how can you ask to reach the divine speech in the world? If so, all depends on his answer. And the hint about it is: “Hear me, O Lord, hear me” (1 Kings 18:37). ‘The holy name’ (ש"ם הקד"ש = 749), whose secret is among them – and it is the secret of each cloud and the secret of ‘answer’ (מענ"ה = 165) – is the secret of the superior pleasure that is found ‘with the answer of a question’ (ע"ם מענ"ה שאל"ה = 611). And the powers are ‘my left’ (שמאל"י = 381) with ‘my right’ (ימיני"י = 120) – two angels. And the hint is: “Answered him in the joy of his heart” (Ecclesiastes 5:19). And therefore, the secret of ‘thread’ (פתי"ל = 520) is [=] ‘the answer of the intellect’ (נשמ"ה), [=] ‘a *Neshama* that prepares’ (מענ"ה שכל"ל) (מכינ"ה) according to the spirit of the *Shekinah* – and know them!

Being this so, what can a combiner of an opposite [word] inform any man that comes in this way from the matter of the truth after [=] ‘the straight’ (הישר"ה) [=] ‘prayer’ (תפל"ה) that is revealed from this way, but only by the writing of his hand – but with a *Kabbalah* [handed down] by mouth, mouth to mouth, and face to face? Then, it is

possible for the whole prophet to deliver matters that bring to the truth of this thing for those seeking its truth with all their hearts and with all their *Nefesh*. And in all, they rush. And the Lord will grant us His good and sustain us, and you will have a *Mikra* (verse), for it is written: “But you that did cleave unto the Lord your God are alive every one of you this day” (Deuteronomy 4:4). Here, I have already completed the five [books of the] Pentateuch of the *Torah* – praise be to the Lord – according to the chosen and concealed way for the complete kabbalists by one general shape that is called the way of the ten *Sefirot*. And I revealed in it great matters concerning the knowledge of the Lord, in which the great kabbalists walked until this way – some by the way of a clear interpretation and some by a hint, a proverb, and a riddle. But the way in which the crown of the superior and inferior [world] is revealed cannot be written, but its paths can be delivered by mouth from the mouth of a whole man to the ear of a sage, so that he can truly complete himself in prophecy. Therefore, I have shortened a lot from this way.